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FIDE ET FORTITUDINE

Thomas Pennant Barton.

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Received, May, 1873.

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JOSEPHUS Ben Gorion's Wonderful and moeplorable Histo
the later Times of the Jews, with the Deuction of the C
Jerusalem, &c. with a Parallel of the lattimes and Crir
London with those in Jerusalem, 8vo. *new in brown calf extr*
LILLY, 1857.

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157,767
May, 1878

To the HONOURABLE

Sir *John Robinson*,

Knight and Baronet,

LIEUTENANT OF THE TOWER, AND ALDERMAN of the CITY OF LONDON.

Honourable Sir,

THis Rare and Remarkable Piece of Hiſtory, as it was Dedicated before to the *City* of *London* in general, becauſe of the Quality of the Subject; Treating of the Ruin of one of the moſt Famous *Cities* upon Earth: So upon this Review, and new *Edition*, I take the Boldneſs of Dedicating it to YOU alone; who are one of the Eminent Members, and Ornament thereof, as alſo being Governour of *that Place*, wherein lies her Chiefeſt Security.

It was formerly Dedicated to this *City*, in the higheſt Brunt of the late Civil Confuſions. And the Noble *Author* of the following Epiſtle thought it very ſeaſonable to do ſo, out of an expreſs Deſign to awaken, and warn *Her* of *Her* deſperate Condition at that Time; And it produced ſo happy

Effects, *that* it made ſuch Impreſſions upon the Spirits of many of the beſt Citizens, *that* they began to recollect themſelves, and ſee their Error: The ſame *Author* repreſenting unto *them*, that the ſame *Crimes* and *Crying Sins*, which reigned in *Jeruſalem* before her laſt and utter Deſtruction, were very rife *then* in *London*; which were, the Spirit of *Sedition*, inſtable and ſtubborn *rebellious Hearts*, their *Murmurings* at *Government*, and an Itch after Innovations. As alſo, the Defiling of their Temple, the *Irreverence* and *Contempt* of the *Prieſts*, the *Violation* of the Tombs of the *Dead*; with other Acts of *Prophaneneſs* and *Sacrilege*: But principally the *Crucifying* of the LORD of LIFE.

The City of LONDON was guilty at *that* time of all theſe Ugly and Enormous *Crimes*, and may be ſaid to be led all along by a true *Jewiſh Spirit*; And concerning the *laſt*, *viz.* The Crucifixion of our *Saviour*, though no Compariſon made without a High Prophaneneſs, yet the manner of murthering CHARLES *the Firſt*, may be humbly ſaid to bear a kind of Analogy, and Reſemblance with it: Nay, the *Jews* (whereof there are Swarms now in this City) will not ſtick to ſay, *that* it was a Murther beyond theirs; for, what they did was out of *Blindneſs*, and *Ignorance*; for they neither knew, nor acknowledged *Him* to be *King* of the *Jews*: But the *Engliſh* did Accuſe and Arraign, they did Condemn and Murther King CHARLES by the *Name of their own* KING, *the* KING *of* England.

God Almighty avert thoſe further Judgments which hang over us, as prayeth,

Honourable Sir,
Your moſt humble Servant,
and Fellow Citizen,
J. S.

TO ENGLAND'S Imperial Chamber, THE RENOWNED CITY OF LONDON,

To the Right Honourable the Lord Mayor, The Right Worshipful the Sheriffs, Mr. Recorder, with the Court of Aldermen, and Common-Council, &c.

AS *among* Men, *so there is a resemblance and a kind of Affinity among* Cities, *which are the Mansions of Men, and reverence due to some more than others*; Carthagena *in* Spain *doth acknowledge old* Carthage *in* Africk *to be her Mother*; Leyden *in* Holland *doth glory that she is allied to* Lions *in* France, *both of them bearing the Name of* Lugdunum; Saragosa *in* Aragon *confesseth her self Daughter to* Syracusa *in* Sicily; *and* London, *by some Antiquaries, is called* Troynovant, *as having been first founded by the* Trojans: *But of all the* Cities *upon the Earthly Globe*, Jerusalem *deserves most reverence, in regard our* Salvation *was wrought and consummated in her*; *In regard, that grand Propitiatory Sacrifice for humane Souls was offered in her: Therefore, under favour, I held it not improper to Dedicate the History of this once so famous* Metropolis, *to the flourishing City of* London.

In the Holy Bible, the most authentick Patent of Saving Faith, *there is a Text which reflected upon the ancient Nation of the* Jews, *and aimed only at their Country*, viz. In Jewry God is known, *&c.* Psal. 76. *He was known indeed in that Land by the Multitude of his Mercies, but afterwards by the severity of his Judgments. That Race of People, partly because they were not Labourers at the building of that Mount of human Pride, the Tower of* Babel, *were for many Ages the* objects of his Favour, *till they made themselves afterwards* the subjects of his Fury. *And the Philosophers tell us,* Corruptio optimi est pessima, *or, as we find, that the sweetest Wines become the tartest Vinegar; so those heavenly* Indulgences *turn'd to heavy* Indignations, *those silver* Showers *of extraordinary Benediction became black* Storms *of Vengeance. It is the method of Divine Justice to correct first with* Rods, *then with* Scourges, *and if that will not do, with* Scorpions: *The* Jews *felt all the three degrees; and never was any People upon Earth made greater Examples of Wrath than his own chosen Inheritance, a peculiar People, that might have claimed the right Hand of Primogeniture among the rest of Mankind. Now, whosoever desires to make researches into the grounds of these sad Disasters, will find it was their seditious proud Spirits, their instable, and stubborn* rebellious Hearts, (*which did them more Mischief than the* Roman *Rams, or any other destructive Engins*) *the defiling of their Temple, the violation of the Tombs of the dead, with other Acts of Prophaneness and Sacrilege: But principally the Rejecting and Crucifying of the* Lord *of* Life. *For never any thing did thrive with them afterward; insomuch, that if there were no other motive for the* Jews *Conversion, the* length *of those heavy Judgments, under which they groan to this Day, were enough to do it; and it is observed the length of these Judgments doth often puzzle their Intellectuals and*

put

put them at a stand; for some of their Rabbies will stare and shrink in their Shoulders at it, and sometimes break out into a kind of Confession, that their Judgments could not last so long, but for crucifying one that was more than a Man. *Besides, the punctual accomplishment of our Saviour's Predictions, were sufficient to conviace any rational Creature. For not long after their* Land *became a stage of Blood, and all kinds of Barbarisms. Their so renowned City, their Temple and* Sanctum Sanctorum *so fam'd all the Earth over, was made level to the Ground. And observable it is, that these Judgments fell upon their Temple at the highest time of Holiness, at their Passover of Jubilee; so that one might say, That Season which was ordained for their* Salvation, *turned to their* Perdition: *Moreover, the very inanimate Creatures and Vegetables, the very Soil of the Country, became co-sufferers with them, being forc'd to part with her* Plenty, *as well as with her* People *ever since.*

From that time to this day, 'tis well known what Runnagates and Land-loppers they have been up and down the World; for although it is known there be many scores of Thousands of them, dispersed and squandred here and there upon the surface of the Earth, yet these Straglers could never since grow to such an Unity and Coalition as might form the Species of any settled Government; but they still shuffle and progue up and down, being no better than Slaves wheresoever they take footing. Moreover, it is observed, that they apply themselves to the most sordid and servile Conditions: For commonly they are either Lombardies *and Brokers for the pettiest things as far as a Blew Point; or they are* Gabellers *and Toll-men, having some inferior Places in the Custom-Houses, a Profession so undervalued and held infamous by their Ancestors: Or they serve for Spies and Panders for Intelligence, so that there be few great Officers in* Turkey, *but have a Jew for that purpose; for they*

are

are known to be the subtilest, and the most subdolous Race of People upon Earth, as also the most fearful and pusillanimous; insomuch, that they are employed no where in the Wars, nor worth the making Slaves of.

Now, the Reason why they are so far degenerated from their primitive Simplicity and Courage, is their frequent Captivities, their desperate Fortunes, the Necessities and Hatred they have been habituated unto, from time to time. For no Nation or Earth hath been so generally contemned, both by Christians and Pagans; witness our Heathen Poet, among divers others, in those Hexameters, wherein there is an accumulation of so many base Attributes cast upon them.

Tum Judæa cohors infida, molesta, rebellis,
Perfida, dira, ferox, perjura, ingrata, superba.

Now the Moralist observes, that nothing depresses and depraves ingenious Spirits, nor corrupts clear Wits, more than Scorn and Necessity; nothing cows them more than Want and Indigence:

——— Virtutibus obstat
Res angusta domi ———

Touching the Ten Tribes *that were led Captives beyond* Euphrates, *the present* Jews *know not what's become of them, yet they believe they never became* Apostates *or* Gentiles *to this Day. Some there are, and these of least Rank of learned Men, who hold, that the* Tartars *of* Scythia, *who about the Year* 1200, *or a little before, became first known to the rest of the World by that Name, and hold at this day a great part of* Asia *in subjection, are of the* Israelites *Progeny; namely, of those Ten Tribes which were carried Captive to* Assyria *by* Salmanasser, *and some of his Predecessors.*

The 1st Argument they produce, is, That the word Tartary, *signifies in the* Syriack, *a* Residue *or* Remainder, *such as those* Tartars *are supposed to be of the Ten Tribes.*

Secondly, they allege, That they have always embraced

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he Circumcision, *the ancient Character of* Judaism.

Thirdly, They urge sundry Texts in Esdras *for probability hereof: But the Opinion hath found no great Entertainment with the best sort of Antiquaries.*

The Jews *of the Tribe of* Benjamin (*they say*) *are hose in* Italy, Poland, Germany, *the* Turks Dominions, *and all the* Levantine *Part. The Tribe of* Judah, *they old to be settled in* Portugal, *where they will not stick to ay, That some Thousand Families of their Race are, whom hey dispense withal, to make a semblance of Christianity, s far as the taking of Investitures in Holy Orders.*

From hence they say their Messias *is come; of whom one may hear them discourse with such a relish, such a self pleasing conceit and confidence, that it is wonderful. This may be the Reason why they instruct their Children and expound their Law in the* Lusitanian *Language in their Synagogues, where Women are not permitted to enter, for they hold them to be of an inferiour Creation to Men, and made only for sensual Pleasure and Propagation. They much glory of their mysterious* Cabal, *wherein they make the reality of things to depend upon Letters and Words; but they hold, that the* Hebrew *hath the sole Privilege of this. This* Cabal, *or kind of Knowledge, which is nought else but* Tradition *transmitted from Father to Son, and so from one Generation to another, is, as they say, a Reparation in some measure for the loss of our knowledge in* Adam; *And, say they it was revealed Four times: First to* Adam, *who being thrust out of Paradise, and sitting one Day very sad, and sorrowing for the Loss he had of that dependency the Creatures have upon the Creator, the Angel* Raguel *was sent to comfort him, as also to instruct him, and repair his lost knowledge. This they call their* Cabal, *which was lost the second time by the Flood, and* Babel. *Then God discovered it to* Moses *in the Bush. The third time to* Solomon *in a Dream,*

Dream, whereby he came to know the Commencement, th Mediety, and Consummation of Times, whereof he com posed many Volumes, which were lost in the Grand Capti vity. The last time they hold, that God restored the Caba *to* Esdras *(a Book they highly value) who, by God's Com mand, withdrew himself to the Wilderness 40 Days, attende by five* Scribes, *who in that space wrote* 200 *and* 4 *Books whereof the first* 134 *were to be publickly read; but th other* 70 *were to pass privately among the Levites, an those they pretend to be Cabalistical, and not to be all lost*

Concerning the present Religion of the Jews, *there b three Sects of them. The first, which is the greatest, ar called the* Talmudists, *in regard that besides the Hol Scriptures, they hold the* Talmud *for Authentical, Book composed by their Rabbins. The second Sect of th* Jews receive the Scriptures. *The third, which is cal led the* Samaritan, *and whereof there are but very fe at this day, admit only of the* Pentateuch, viz. *The fiv Books of* Moses, *for Authentick Scripture.*

As, according to my former Observation, this Nation i grown cowardly *and cunning, even to a Proverb, which must be imputed to their various Thraldoms, Contemp and Poverty (which, tho' it* use to dasterdize, and repres the Courage, yet it whets the Wit,) *so besides Quali ties they are commonly* light, *and* giddy headed, *much sym bolizing in Humour, with some of the Apocalyptical Zea lots of these* Times, *and bold* Expounders of Daniel, *with the other Prophets: Whereby they use to sooth, or rather fool themselves into some egregious fanatical Dotage, which nevertheless passeth among them for an* Illumination.

The first Christian Prince that expelled the Jews *ou of his Territories, was that Heroick King our* Edward *th* First, *who was such a sore Scourge also to the* Scots; *and i is thought divers Families of those banished* Jews *fled the*

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o Scotland, *where they have propagated since in great Numbers; witness the Aversion that Nation hath above thers to Hog's-Flesh. Nor was this their* Extermina-on *for their* Religion, *but for their notorious Crimes; as oisoning of Wells, counterfeiting of Coins, falsifying of Seals, and crucifying of Christian Children, with other Villanies. This happened in the Year* 1291. *And sixteen Years after,* France *followed our Example: It was near upn* 200 *Years after, that* Ferdinand *disterred them out of* Spain, *and five Years after him* Emanuel *of* Portugal *did the like. But the Countries whence they were last expelled, was* Naples *and* Sicily, *Anno* 1359. *In other Parts f* Christendom *they reside yet in great numbers, as in* Germany high *and* low, Bohemia, Lituania, Poland, *and* Russia, *in* Italy *also they are found; but in no Country; which is subject to the K. of* Spain: *They live at* Rome *very quietly under the Pope's Nose; and St.* Mark *makes no scruple to entertain them at* Venice. *In sundry places of the* Ottoman *Empire they are found very numerous; so that it is thought,* Constantinople *and* Thessalonica *only, have near upon* 20 *thousand of them;* Asia *is full of them, as* Aleppo, Tripoli, Damascus, Rhodes, *and indeed all Places of Commerce and Traffick. There are Numbers of them found also in* Persia, Arabia, *and about* Cranganor *in* India. *And to come to* Africk, *they have their Synagogues and Lumbards in* Alexandria, *the* Grand Cairo; *as also in* Fesse *in* Termissen, *and divers places in the Kingdom of* Morocco. *There are about one hundred Families left in* Jerusalem. *But that place where they are most unmingled is* Tiberias, *which the* Turks *gave to* Mendez *the* Jew, *for some signal Services: Thither they oftentimes bring or send the Bones of their dead Friends, who have left large Legacies, to be interred from other places.*

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Besides

Besides those various visible Judgments, which have fallen upon the Nation of the Jews, *as the full Subversion of their Temple and City, with the slaughter of above Eleven hundred thousand Souls during* Titus's *Siege; Beside the Degeneration of their Country, of that Land which flowed with Milk and Honey, into such a barren Condition: Besides their straggling confused Course of Life, with the general Contempt and Despicableness they fell into; beside the Abjection of their Spirits, and Giddiness of their Brains: I say, besides all these Changes upon their Minds it seems there is a kind of Curse also fallen upon their Bodies; witness those uncouth looks, and odd casts of Eye, whereby they are distinguished from other People. As likewise, that rankish kind of scent, no better indeed than a* stink, *which is observed to be inherent and inseparable from most of them, above all other Nations. And I wish that* England *may not be troubled with that* Scent *again.*

The occasion of these sad Calamities which fell down in such Cataracts upon the Jews, *the discerning Reader shall discover in this ensuing Story; therefore very worth of his perusal, in regard they may serve for Cautions to a People not to provoke the High Majesty of Heaven by such kind of Sedition and Prophaneness; they may serve as so many Buoyes to preserve them from sinking into such Gulfs of Miseries: For if* the natural Branches *were not spared, how can the* Wild-Olive *think to escape the Fire of his Displeasure.*

So with my hearty Prayers to Heaven for the Prosperity and Welfare of this glorious City, *and that she may take fair Warning by these Judgments, I rest*

From the Prison of the *Fleet*, *Feb.* 5. 1650.

Your humble and ready Servant,

JAMES HOWEL

A Brief DESCRIPTION *of* ASIA, *and the* HOLY LAND.

ASia is two-fold, the *Greater* and the *Leſs*; the *Leſs* is a part of the *Greater*, and is at this day called *Anatolia*, in reſpect of the Eaſtern ſituation thereof from *Byzantium*; the *Greater* is now one of the *Four* Parts of the Earth, by reaſon of the acceſſion of *America* unto the former three; before a third Part, and by the account of ſome (according as *Varro* tells) one of the two Parts of the ſame. For whereas they of late accounted *Europe*, *Aſia* and *Africa*, until *America* or the New World was found out, others made *Africa* a part of *Europe*; ſo the Parts of the Earth were *Europe* one, and *Aſia* the other, and no more. By neither of theſe two Accounts doth *Aſia* get or loſe any thing from the vulgar Diviſion, only when the Diviſion is made into Parts, *Europe* is a gainer. Thoſe which write of the Name and Etymology of *Aſia*, derive the word from *Aſia*, a Woman, a Daughter to *Oceanus* and *Thetis*, Wife to *Iapetus*, and Mother to *Promotheus*. This Genealogy, if it be taken according to the Letter, there is no reaſon to ſuſpect it fabulous, why any Man of Underſtanding ſhould doubt it; and yet if the meaning of the Fable be ſearched into, it ſeems to carry in it this appearance of Truth; That *Aſia* was named from *Oceanus* the *Sea*, and *Thetis* the *Water*, or Wife of the Sea; that in this part only of the World which before the Deluge was peopled, came the Flood and deſtroyed Mankind by Water, the reaſon of the Etymology lying hid in the name ἀσις, which ſignifieth *Moiſture*. The bounds of this part of the Earth

are the *Ægean Sea*, the *Propontis* and *Black-Sea*, *Palus Mæotis*, *Tanais*, *Duina*, which separate it from *Europe*, but it is parted from *Africa* by the *Red-Sea*, and *Isthmus* of *Egypt*. In the first Age of the World, this part of the Earth was more renowned than *Europe*, or any part thereof. The Affairs of *Europe* were very mean, or at least in great obscurity, before *Xerxes*'s Expedition against *Greece*, which was after the *Babylonian* Captivity of the *Jews*. But in *Asia* was the wonderful Work of our Creation, and of all other Creatures wrought: In this part, our Saviour wrought our Redemption, and shewed his Miracles: Here was the glorious and mighty Empire of the *Chaldeans*, signified by the Image with the Golden Head in *Daniel*, and that Monarchy of the *Persians* signified by the Arms and Breasts of Silver, unto which too the *Macedonian* Kingdom of Brass was inferior. In the *Greater Asia*, is situated the Land of *Canaan*, called so from *Canaan* the Son of *Ham*, the Son of *Noah*, whose Posterity dwelt there; also *Palestina*, from the *Philistines* that peopled part of it: But it was named the Land of *Promise*, because God promised that Land unto *Abrahams*'s Posterity; and the *Holy Land* as the Country in which the Holy People dwelt, which had the Law, the Promises, and Priesthood. This Country lies in 32 Degrees Northward from the Equinoctial, it is not full 200 Miles long, nor doth the breadth exceed 50, accounting 100 Paces to a Mile. A Country so fruitful, that the Scripture, from the Mouth of God, tells us, that it was a Land which flowed with *Milk* and *Honey*, and that this was the glory of all Lands. Before the Children of *Israel* drove out the Inhabitants, it was governed by 30 *Kings*: And afterward it was divided into two *Kingdoms*

doms in the Days of *Rehoboam*, the Son of *Solomon*. *David* numbring the People of the Land, found the Account to be *Thirteen hundred thousand Men of War*, excluding the *Benjamites*, and the Tribe of *Levi*. The Fruits of this Land were these in special, *Balm*, *Honey*, *Spices*, *Myrrh*, *Nuts* and *Almonds*: Nor is their *Wheat* to be forgotten, nor their *Oyl*, with which they traded in the Market of *Tyrus*, besides the forenamed Commodities, *Ezek.* 27. 17. That it did excel in *Palm-trees*, *Strabo* tell us, and the *Roman* Coins, which in their Reverse represent a Woman sitting in the Gesture of a Mourner under a Palm-tree, signifying *Judea* captivated. But the Almighty, as he drove out and destroyed the Nations which dwelt in this Land before, so did he afterwards his own People, because of the Greatness of their Sins, so that the Land (as he tells us by his Prophet) spewed them out, turned part of this Country whereabout *Sodom* and *Gomorrah* stood, into *Slime-pits*, or the *Dead* or *Salt-sea*, when as before it was for Pleasantness like to the Garden of God; even so did God deal with his own unthankful and Rebellious People. First he carried the *Ten Tribes* into Bondage by *Salmanasser*, who at this day are not to be found; the other *two Tribes* were carried away into *Babylon*, where they endured 70 Years Captivity. And last of all, for rejecting and crucifying his own Son the Lord of Glory, they have been destroyed, driven out of their own Country, and continue as Vagabonds thorough the whole World: And the Fruitfulness of this goodly Country doth scarce appear at this day, according to that of the Psalmist, *Psal.* 107. 33, 34. *He turneth Rivers into a Wilderness, and the Water-springs into*

dry Ground: A fruitful Land into Barrenness, for the Wickedness of them that dwell therein.

No Man hath observed the great Increase of their Seed, which *Isaac* found (who *sowed in that Land, and reapt an hundred fold*) at this day; the *Balm*, which *Justin* the Historian writes of, brought in their Treasure, was a plant, not as some have thought, proper or common to *Arabia*, but as *Pliny* notes, peculiar to the Land of *Judæa* or *Syria*, as others call it; and of that high price, that it was valued at an equal Rate, and sometimes double to *Silver*, is now no where to be found: Nevertheless, lest Men should think in their foolish Imaginations, that this Land had never been such, as it is by the word of God himself commended to be, in some Places there are certain marks and signs, of the ancient Fertility thereof; for in a certain Plain divers Miles long and broad, there is found such fruitful *Pastures*, that in so hot a Country the *Grass* is seen to grow in some places as high as a Man's Middle, in other places as high as to the Breast. But though the Lord for a time hath cut off this his People, *and turned their fruitful Land into Barrenness*; yet he hath abundantly shewed us in his Word, that the fullness of the *Gentiles* being come in, God will have Mercy upon, and take into his Favour this his ancient People, re-establish them in their own Land in security, and without all doubt, restore the Land to its former fruitfulness. All which let us humbly pray to God the Father, that for his infinite Mercies in Jesus Christ, he will speedily accomplish *and turn the Wilderness into a standing Water, and dry Ground into Water-springs.* Amen.

THE

Titus Vespasianus Emperour of Rome, Conquerour of Judæa, Surnamed the delight of mankind. W. S.

The FIRST BOOK of the

WARS OF THE JEWS.

The PROEM.

IN the great Volume of *Josephus* there were Historical Narrations made of things, as they had reference in chief to the *Romans* and other Nations: This lesser piece or *Epitome*, rather declares Matters as they relate principally to the *Jews* themselves, and the State of their Commonwealth, from the *Maccabees* unto their final Subversion and Ruine of the second House. Therefore according unto those things that we have found in the Book of *Joseph* the Priest, Son of *Gorion*, and in other Books written according to the most certain truth, we will draw forth and rehearse some things for the Comfort that may thence arise; especially seeing all the Prophets have bent and directed their Prophecies and Predictions to this point, that the Kingdom of the House of *David* should be restored, and flourish in time to come. Therefore if there had been any Kings of the House of *David*

during the time of the second Temple, then should we have been in suspence, yea, even now already our hope had been dash'd: But there was no Kingdom of the House of *David* in that Age, save only a certain Dominion that *Zerubbabel* and *Nehemiah* had. Yea, rather the Kingdom remained at that time in the House of the *Maccabees*, and in such that were toward Them, and their Servants. But now to the purpose.

CHAP. I.

WHen *Alexander*, the first King of the *Greeks*, had established his Kingdom, he died, being yet but a young Man, and his Kingdom was divided among four of his Captains, as it is written, *While he is yet alive, His Kingdom shall be broken and delivered into four Coasts of the Heavens*, Dan. 8. He left behind him a Son of tender Years, called *Archelaus*, whose Tutor or Governour perceiving him to be toward, gave him impoisoned drink, and made him away. These Captains made War one upon another, of whom one that was named *Ptolemy*, procured *Moses*'s Law to be Translated into *Greek*, to the intent he might find some occasion to pick a Quarrel against *Israel*. For by their Law he sought Means to withdraw them from their Religion, according to Psal. 129. *Many a time have they afflicted me from my Youth up, may* Israel *now say.* There were Seventy ancient Men that Translated the Law, whom *Ptolemy* the King separated one from another, putting every Man apart in a House by himself. But they all agreed in one sense, albe-

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it they changed thirteen places, which was not done without Miracle, that all agreed together in the Meaning and Writing, as though one alone had written. Theſe thirteen places be theſe.

Firſt, *God created in the beginning.* Here no word or thing is put before the Name of God, and alſo for that in the *Greek* Tongue, the Thing that doth is put before, and that this is made, is placed after, leſt this word *Beriſheth* ſhould be taken for a Creator, and *Elohim* for a Creature.

The ſecond, *I will make Man according to the Image and Likeneſs*, Gen. 1. I, for we, that it ſhould not be thought, as though he were one that conſulted with others therein.

The third, *And God finiſhed the ſixth day, and reſted the ſeventh*, Gen. 2. Sixth for Seventh, leſt it ſhould ſeem as though *He* had made any thing in the ſeventh day, and in it ended his working.

The fourth, *Go to, I will go down, and there will confound their Language*, Gen. 2. I, for we, leſt by ſpeaking in the Plural Number, He ſhould have been thought to be many.

The fifth, *And* Sarah *laughed, ſpeaking to them that ſtood by her*, Gen. 18. With them that ſtood by her, for, to her ſelf, becauſe *Ptolemy* the King ſhould not mock them, and ſay, who ſhewed you what ſhe ſaid to her ſelf.

The ſixth, *Becauſe in their Fury they killed an Ox, and in their Will they brake the Crib*, Gen. 29. *Crib for an Ox.* Leſt the King ſhould deride them, and ask, what hath a Man to do with an Ox?

The ſeventh, *And* Moſes *took his Wife and his Sons, and ſet them upon that that could bear a Man*, Exod. 4. *That that could bear a Man* for *an Aſs*, leſt

the King ſhould deride our Maſter *Moſes*, becauſe he rode on an Aſs: And that he ſhould not ſay, how ſhould an Aſs bear a Woman and two Children? He would never have done it, if he had not been a Beggar.

The eighth, *And the dwelling of the Children of* Iſrael, *in* Egypt, *and other Lands, was* 430 *Years*, Exod. 12. Notwithſtanding, they abode not in *Egypt* but 210 Years, and that is that their Father *Jacob* told them: *Deſcend ye* (the Letters of the which word in Hebrew ſignifies 210) *thither*. Furthermore, the computation of 430 Years, is from the Year that *Iſaac* was born, which was the holy Seed unto *Abraham*.

The ninth, *And unto the little ones of the Children of* Iſrael, *ſtretched he not his hand*, Exod. 4. *Little ones for Princes*. As who would ſay, yea alſo unto their little Ones he ſtretched not his Hand. Becauſe he ſhould not ſay, the great Men eſcaped, but the Children of the Sons of *Iſrael* eſcaped not.

The tenth, *I took of them nothing of value*, Num. 16. *Of value for an Aſs*. Leſt he ſhould ſay he took not an Aſs, but he took one Reward.

The eleventh, *Which things thy Lord God hath divided, that they may ſhine on all People*, Deut. 4. *That they may ſhine is added*, leſt he ſhould take an Argument thereof and ſay, Lo the holy and bleſſed Lord hath divided them to all People, and hath given them licence to worſhip them.

The Twelfth, *He went and worſhipped ſtrange Gods, which I commanded not to worſhip*, Deut. 17. *To worſhip is added*, leſt he ſhould ſay, now haſt thou called them to ſtrange worſhipping of Gods.

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The thirteenth, They translated an Hare *Little feet*, because the King's Wife was called *Hare*, lest he should say the *Jews* mock me.

When these Seventy Elders had translated the Law into the Greek Tongue, *Ptolemy* rejoycing much in their Wisdom, honoured them with Princely Apparel and great Rewards, brought them home again, merry and glad. Moreover he sent by them Oblations to our God. At that time there were many that condescended to follow the Laws of the *Grecians*, but these Seventy refused. Not long after Captain *Seleucus*, *Ptolemy*'s Companion in Office, died, in whose stead *Antiochus* reigned in *Macedonia*. This *Antiochus* making War upon *Ptolomey*, bereft him of all his Dominions, and slew him. After that he subdued the Land of *Israel*, then under the Regiment of *Ptolemy*, and waxed very proud: He hated *Israel* also, because they loved *Ptolemy*, and aided him in the Wars against him.

This is that *Antiochus* that builded a great City upon the Sea Coast, and called it *Antiochia*, wherein he made a Golden Idol, commanding that the Children of *Israel* should be brought unto it, and worship it. But some of them chose rather to suffer death for the Religion of their God, and some other fell from the Synagogue, their Mother Church. Before this he took away also their Sabbath, their New Moon, and League of Circumcision: forbidding that in any wise they should observe these Commandments in any place throughout all his Dominions. For the which he put many of the *Israelites* to death, and oppressed them more than did ever any of their Enemies or Adversaries. The second Man in Honour next himself

in *Jeruſalem*, was one *Polipus*, he erected an Image in the Temple, commanding the People of *Iſrael* to worſhip it; and whoſoever was diſobedient, to be ſlain. Therefore he put to Death *Hannah* and her ſeven Children, as it is mentioned in other places. When *Antiochus* perceived this, it increaſed his Hatred towards *Iſrael*, inſomuch that he did his endeavour that none of them ſhould eſcape or be left alive, except ſuch as would worſhip the Image. Then fled many of the *Iſraelites* to the Mount *Modiit*, and to *Jerico*, becauſe of the Law of *Polipus* and *Antiochus* his Lord, having to their Governour the High-Prieſt *Mattathias* Son of *John*, otherwiſe called *Chaſmoname*. The Prieſt enjoyned them to faſt and puniſh themſelves before the Lord with Weeping, Sackcloth and Aſhes. And after this he ſaith unto them, if ye will jeopard your Lives for the Holy Lord, why die we like Women? Let us go and fight with *Polipus*, and if we die we ſhall die with Honour: Peradventure the Holy and Bleſſed God will help us, and will not root out the Remnant of *Iſrael*. To this Council every Man aſſembled, and made a Covenant with him upon this thing. *Polipus* hearing this, gathered his Forces together, and made towards them to deſtroy them, and what *Iſraelite* ſoever he found in his way he ſlew him. *Mattathias* the Prieſt, and all the Remnant of *Iſrael*, underſtanding that *Polipus* came againſt them, they went up the Mount *Modiit* with their Wives and Children. Then put he himſelf and his Sons in Armour. He had five Sons, *Judas* the eldeſt, the next *Jonathan*, the third *Joacan*, the fourth *Schimeon*, the fifth *Eleazer*. All theſe were valiant Men of War. When *Polipus* came to them, he craftily ſpake to *Mattathias*,

Mattathias, saying: Thou art one of the chief Men in *Israel*, and a Man of Honour and Estimation: Come down therefore, and all that be with thee, worship the Image, and strive not against the King, that ye may live and not be destroyed. Thou shalt be their Prince also, if thou shalt be conformable. But the Priest in no wise would be seduced by him, but rather cursed and reviled him. *Mattathias* had an Altar at the Foot of the Hill, whereupon when he had offered Sacrifice to the most Blessed God, there came one of the wicked *Israelites* out of *Polipus*'s Camp, and killed upon it a Swine. This Villain was young and lusty, but the Priest was old: Yet when he saw what this lewd Fellow had done, crying to his God to strengthen him, he challenged a Combat between himself and the Fellow. Which thing being liked both of the Fellow and of *Polipus* with his whole Army, *Mattathias* came down with his drawn Sword in his Hand, and the Fellow stood against him ready to receive him. But the Priest rushing upon him by the assistance of his God, overcame him, cut off his Head, and cast his Carkass upon the Altar, whereat *Polipus* and his whole Hoast were much astonied, beholding one another. The Priest stood still by the Altar, crying, Which of you will come to me Man for Man? Then *Polipus* picked out a strong Champion, the best of all his Army, and brought him out of the Arraies of the Hoast to teach him his Lession, how he should behave himself with the Priest. The Priest therefore drew toward the Camp, with his naked Sword in his Hand, as though he came to join with their Champion: But leaving him, he turned his Sword upon *Polipus*, struck off his Head, and fled to the Hill.

Hill. Then blowing their Horns and making a ſhout together, they ruſhed down upon the *Græcians* Camp. But when the *Græcians* ſaw that their grand Captain was ſlain, they fled; *Chaſmoname* and his Sons, with all *Iſrael*, followed the Chace; overthrew them, and made great ſlaughter.

This done, *Mattathias* the Prieſt went to *Jeruſalem*, purified the Temple, reſtored the Worſhipping of God, and commanded all that were born during the time of *Polipus*, to be circumciſed, for by the means of his Inhibition they were uncircumciſed. Thus being eſtabliſhed, he ſat upon the Throne of the Kingdom, and drove the *Greeks* out of the Land of *Iſrael*. His Kingdom endured one Year, which was the 212 Year from the building of the ſecond Houſe. After this he fell ſick and like to die, charged his Sons to keep the Obſervations of the Lord, and to walk in his Ways: Alſo to play the Men againſt the *Græcians*, for the Religion of the Lord. Then brought he forth *Judas* a tall Man and a hardy, and placing him in the Sanctuary, took a Horn of Oyl, and poured it upon his Head, whereat the *Iſraelites* clapped their Hands, and gave a great ſhout, ſaying, God ſave the King, God ſave the King.

Soon after *Judas* gathered an Army of *Iſrael*, and made an Expedition againſt the Remnant of the *Greeks* that were left in the Holds of *Iſrael*, and whatſoever he took in hand, God gave it good ſucceſs. Notwithſtanding *Antiochus* ſent againſt him a Puiſſant Army, under the leading of one Captain *Pelonius*, againſt whom *Judas* ſo Warred, that the *Græcians* went to wrack, for he eſpyed his time when they were deſtitute of Victuals, and ſpeedily

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set upon them, beat them down handsmooth, and approached to Captain *Pelonius*; slew the Valianteſt about him, yea and him also. When *Antiochus* heard this, he was in a great Rage; wherefore he chose out a most Valiant Captain, called *Lysias*, and sent him against *Jerusalem* with 1000 Horse men, and Foot-men without number. *Judas* having knowledge thereof, commanded a Fast throughout all *Israel* for three days; and afterwards took Muster of all his Army, and made over them Captains of thousands, hundreds, fifties, and tens. These said to their Soldiers, *Whosoever is afraid*, &c. Whereupon many of the People returned home, yet there remained 7500, of such Courage all, that one would not have run away for a hundred. *Lysias* divided his Hoast into three parts, committing them unto three Captains, *Nicanor*, *Bagrii* and *Ptolemy*: But after the *Israelites* had once given a great Shout, the Lord beat down the *Greeks*, so that the *Israelites* destroyed nine thousand of their Enemies, and spoiled the whole Hoast, and they that remained alive took themselves to flight. The next day King *Judas* kept his Sabbath, together with all *Israel*, in the Temple, for the Battle was upon the sixth day. The morrow after the *Israelites* returned to the spoil of those that were killed, and after to pursue others that were not able to resist; but they found none, for they fled into *Astaroth Karnaum*.

During the time of these Wars, *Antiochus* invaded the Land of *Persia*, for they had moved War against him, and done Injury, wherefore he fought against them: But having the overthrow at their hands he returned to *Antiochia* with great shame, where also he found his Armies with another dis-

honour

honour and Foil: Wherewith he was in such Rage, that he gathered together all the Valianteſt and beſt Warriors in all *Græcia*, yea all that were able to bear Weapons, ſwearing he would bring with him ſuch an Army, that all the Ground about *Jeruſalem* ſhould not ſuffice them to ſtand upon, whom he would have with him, even for his Foot men only: And he ſet forward his Horſe-men, with Horſes and Waggons laden with all manner of Munition for the Wars, as Bows, Shields, Targets, Swords, and Spears, Breaſt-plates, and Morions, beſides a great number of Elephants, and ſuch, that twelve Valiant Men might fight upon one Elephant, the Elephants being to them as a Fortreſs. But King *Judas* taking Heart to him, put his Truſt in his God, and joined Battle with him. At length, when he with the Power of *Iſrael* approached to the Elephants, they ſlew them down-right, ſo that the Elephants roared, the Horſes, and all the Beaſts that drew the Baggage and Furniture, were very ſore afraid. King *Antiochus* alſo being mounted upon his Mare, and not able to ſit her, in her flight was thrown down: His Servants therefore finding him, took him up, and bare him awhile on their Shouldiers, and (being a corpulent and groſs Man) they were not able to carry him farther, but caſt him down in the way. The Lord had plagued him alſo and his whole Hoaſt with a dry Scab, or rotten Matter, and with other moſt horrible Diſeaſes: Therefore as he ſaw all theſe things, he confeſſed it to be the Hand of God. Whereupon he made a Vow, that if he eſcap'd, he would circumciſe himſelf, with all his Soldiers, and would convert them to the worſhipping of the God of *Iſrael*: But God heard him

him not. He fled therefore on Foot as well as he might, and died by the way, through his grievous and ſore Diſeaſes, and *Opiter* his Son Reigned in his ſtead. King *Judas*, with all *Iſrael*, returned with great joy to the Houſe of the Lord, offered Sacrifice: And as they had laid Wood upon the Altar, and the Sacrifice upon that, they called unto the Lord, lovingly to accept their Sacrifice, and in the mean ſpace, Fire came forth of the Altar by its own accord, conſuming the Sacrifice and the Wood, the like never chanced to them unto this day. This Miracle was wrought the 25th day of the Month *Elul*, or *Auguſt*.

The King made an Expedition alſo into *Arabia*, to War upon the People thereof, and made of them a great Slaughter, and brought them into Subjection, and made them Tributaries. In his return he ſet upon a great City of the *Greeks*, won it, and razed it. After that, he made a Road into *Greece* ten days Journey: Where came againſt him, with a mighty Army, the chief Men in King *Opiter*'s Realm, next his Perſon: But *Judas* diſcomfited him and all his People. From whence he went to the City *Sypolis*, that was under the *Romans*, where came forth to meet him *Godolias*, with a Royal Preſent, informing him that they had ever born the *Iſraelites* good Will, were their Neighbours, and ſhewed them Pleaſures. The King examined the Matter, and found their words true: So receiving their Preſents, departed thence.

After this *Gorgorius*, a Captain of the *Romans*, moved War with *Judas*, but *Judas* ſtruck a Battle with him, and deſtroyed his whole Army, ſo that none eſcaped.

Opiter

Opiter Son of *Antiochus*, hearing what Acts *Judas* did in all Countries round about: He mustered all his People, levied a Puissant Army, wherewith he came and besieged *Bethar*. Then cryed *Judas* and all *Israel* to their God, with Fasting and Sacrifices. The Night after, *Judas* divided his Men into certain Bands, commanding them to give the *Græcians* a *Camisado*, and to enter their Camp whilst it was dark: Which they did, and slew very many of the best of the *Græcians*; about Four thousand preparing nevertheless for the Field against the Morrow, where also the *Israelites* did bear down many of the *Greeks*. In that Battle was slain *Eleazer* Son of *Mattathias* the King's Brother. For when he espied one with a golden Sword upon the Elephant, he thought it to be King *Opiter*, who had 20 Elephants in his Army; therefore he took heart to him, and beat down the Soldiers of the *Greeks* on both sides, were they never so strong, till he came to the Elephant. And because the Elephant was so high that he could not reach them that sat upon him, he thrust his Sword into the Belly of the Beast, to overthrow the King, whereat the Elephant shrunk together, and fell upon *Eleazer*, that he died there; for whose sake all *Israel* mourned, and made great lamentation.

But *Opiter* hearing this, straightway made suit to King *Judas* for Peace, and a League to be made between them; which after *Judas* had consented unto, he returned home into *Greece* again, and by the way fell into the hands of his Enemies that slew him.

After him succeeded *Demetrius* his Enemy, who was the cause of his Death. There were at that time, certain evil disposed Persons of the *Jews*, tha

that ſerved the King of the *Græcians* in his Wars; namely, one *Alkimus*, who went to the King of the *Greeks*, at that time lying at *Antiochia*, and ſtirred him to move War upon *Iſrael* and King *Judas*. By whoſe ſuggeſtion, *Demetrius* ſent againſt *Judas* a Captain called *Nicanor*, with a ſtrong Army. He now coming to *Jeruſalem*, let *Judas* underſtand, That he bare him good Will, and was deſirous to make Peace, and to enter into a League with him. Therefore as *Judas* came forth accompanied with his Brethren the Sons of *Chaſmoname*, *Nicanor* met him in the way, embraced him and kiſſed him: After that, lead him to his Pavilion, and ſet him upon his Seat of Honour. King *Judas* alſo, after he returned from the Camp, made unto *Nicanor* a great Feaſt, calling him and his Noblemen with him into *Jeruſalem*, where they eat and drank at the King's Table. King *Judas* was yet unmarried, wherefore *Nicanor* moved him to a Wife, that he might have Iſſue, and not loſe his Succeſſion, whoſe Counſel *Judas* allowed.

This done, the lewd pick-thank *Alkimus* declared to King *Demetrius*, the League that *Nicanor* had made with King *Judas*; whereat *Demetrius* being wroth, writ to *Nicanor*, That he had Intelligence of his traiterous Practices; *Nicanor* was in *Jeruſalem* when this Letter was delivered him: When *Judas* heard of the Contents of the Letter, he fled out of *Jeruſalem* into *Samaria*, where he ſounded a Trumpet, and gathered *Iſrael* together.

Nicanor upon theſe Letters entred the Houſe of the Lord to ſeek *Judas*, but he found him not. Then he examined the Prieſts, who ſware they knew not what was become of him.

After

After he had now ſought him in every Corner throughout *Jeruſalem*, and could not find him, in a fume he ſware he would beat down the Temple: And gathering together all his Hoaſt, he made ſpeed againſt *Judas*.

When he heard of *Nicanor*'s coming, he iſſued out of *Samaria* to meet him, and after they had joined Battle, *Judas* ſlew of the *Greeks* to the number of eighteen thouſand Horſe-men, took *Nicanor* alive, and did intend to kill him. But *Nicanor* beſought Pardon of him, alledging that the King knew well enough, that he began not this Battel with his Will, but leſt he ſhould tranſgreſs the Commandment of the King his Maſter. Wherefore, (ſaith he) I humbly beſeech your Majeſty not to kill me, and I will ſwear unto you that I will never bear Arms againſt you, nor annoy you any more.

Upon this, the King made a League with him, and diſmiſſed him. So he returned to the King his Maſter with ſhame enough. After this, *Demetrius* died, and *Lyſia* Reigned in his ſtead; yet the wicked Men ceaſed not, but moved again King *Lyſia* to make a Voyage in his own Perſon, with a puiſſant Army againſt *Judas*: But having the overthrow of King *Judas*, he fled unto *Aſdotum*, till he had ſtrongly repaired again his Army. Then came he the ſecond time upon *Judas*, in which Conflict the *Iſraelites* were put to flight. King *Judas* notwithſtanding, fled neither one way nor other, but called to his Men, and exhorted them to return and ſtick to him, yet they would not obey him.

So he abode alone with his drawn Sword in his Hand, unto whom none of his Enemies durſt approach nigh, but with Chariots and Horſe-men they environed

environed him, and Archers ſhot him, wounding him ſore, till he fell down dead to the Ground, and they that were about him were taken alive. The time that he reigned over *Iſrael* was ſix Years. Many of the *Greek* Captains were ſlain alſo in that Battle, and the King himſelf ſo wounded, that he was fain to get him into his Country to be cured of his Wounds. After he had recovered his Health he returned again, came to *Jeruſalem*, and to all the Cities of *Iſrael*, with the Power of the *Greeks*, wherewith he ſo afflicted them at that time, for the ſpace of four Months after the death of *Judas*, that the like Tribulation was never in *Iſrael*. In the mean ſeaſon, the *Iſraelites* reſorted to *Jonathas* the Son of *Mattathias*, and made him King in *Juda*'s ſtead, and were ſworn unto him. This *Jonathas* fought divers great Battles againſt the *Greeks*, having the Aid of one *Samnius* of the Kindred of *Alexander* the Firſt, who had made a League with *Jonathas*, and took his part againſt *Græcia*, waſted and ſpoiled it ſore, till at length the King of the *Grecians* ſlew *Jonathas* by a Train. His Reign over *Iſrael* was ſix Years.

Then was *Simeon* his Brother King in his ſtead, againſt him *Antiochus* the Second, King of the *Grecians*, came to War; but *Simeon* met him, and laid firſt an Ambuſh to entrap the *Greeks*, and then ordered his Battle in Array againſt *Antiochus*. After that, he with his whole Hoaſt, made a Face, feigning as if they fled, and retired; till they perceived *Antiochus*, who purſued them, to be within their danger, then the Ambuſh brake forth upon the *Greeks*, made a very great ſlaughter. After this *Simeon* returned to *Jeruſalem* with great Joy.

Then sent *Ptolemy* King of *Egypt*, an Embassage to *Simeon* King of *Israel*, offering him his Daughter in Marriage. To this Requeſt, when King *Simeon* had consented, *Ptolemy* came to *Jerusalem*, where was made him a great Feast, and they were allied together. Whereupon *Antiochus*, King of the *Græcians*, writ to *Ptolemy* King of *Egypt*, privily to murther *Simeon* King of *Israel*, whom *Ptolemy* durst not but obey, for at that time the King of *Egypt* was in subjection to the *Greeks*. Therefore, when *Simeon* came into *Egypt* to see his Father-in-Law *Ptolemy*, he was received with great Feasting; but at the same time he had Poyson given, that he died thereof. Besides this, also his Son which came with him, *Ptolemy* cast into Prison. These things justly chanced unto *Simeon*, for that he had transgressed the Word of the Lord, that forbad all Alliance with the *Gentiles*. The time that he reigned over *Israel* was Eighteen Years.

Then *John* his Son reigned in his stead, who was called *Hircanus* in the Greek Tongue. The same *Ptolemy* King of *Egypt*, invaded *Israel* with all the Power that he could make. But *John* the Son of *Simeon* met him, and the Lord overthrew *Ptolemy* with his whole Hoast, that they were slain of the *Israelites*, and pursued to the City of *Dagon*, about which the *Israelites* made Trenches, and Besieged it. Now within the Town they had the Mother of King *Hircanus*, whom *Ptolemy* caused to be set upon the Walls, and to be scourged with Whips in the sight of her Son. When *Hircanus* saw the great Affection of his Mother, he would have raised his Siege, and departed from *Ptolemy*: But his Mother called unto him, and said, My dear Son *John*, regard

regard not my Trouble, for all Chaſtnings come from God. Proceed manfully with thy Siege againſt this City for it is in a great Diſtreſs, and revenge Me, thy Father and Brother, murdered by *Ptolemy*. The King followed her Advice, and manfully raiſed a Mount, from which he battered the Walls with Engines of Iron, like Chariots, till they began to ſhake. Wherefore many of the Soldiers of the Town fled, and their Companies began to ſhatter. *Ptolemy* ſeeing this, commanded to afflict his Mother yet more, and to encreaſe her Scourgings, until the Intrails of *Hircanus* were moved, that he could not abide longer to ſee his Mother ſo cruelly handled, but leave the Siege, and let *Ptolemy* eſcape: Who nevertheleſs killed his Mother, and fled into *Egypt*.

In the Fourth Year of King *Hircanus*'s Reign, *Pius*, King of *Grèece*, came and beſieged *Jeruſalem* with a great power and ſtrength, whom *Hircanus* was not able to meet, and encounter withal in the Field, but ſuffered himſelf to be cloſed up in the City. The King of the *Græcians* therefore, raiſed great Towers againſt the City, apart from the Wall, digged a Trench, and caſt up a Mount. Then planted they their Engines, named Rams, againſt the Gates, ſo the City was hard Beſieged: For they beat down one of the Turrets that ſtood upon the Wall, whereat all *Iſrael* was afraid, and agreed together to iſſue out and skirmiſh with them, whatſoever ſhould come thereon, Life or Death: Which, although *Hircanus* liked not, yet did they ſo, and ſlew many of their enemies, and put them alſo to flight, that they were conſtrained to encamp themſelves further off from *Jeruſalem*. Then the *Iſraelites* came to the Towers that the *Greeks* had builded, and razed them to the ground.

Thus they iſſued out daily, skirmiſhing with *Pius* until the Feaſt of the Tabernacles. Then ſent *Hircanus* to *Pius*, deſiring him, that he would grant them Truce, and let them be at Peace while the Feaſt laſted: His Requeſt *Pius* granted, and ſent a fat Ox to be offered to the God of *Iſracl*, covering his Horns with beaten Gold, and dreſſing him with fillets of Cryſtal and other precious Stones, clad alſo in a Garment of Purple, and divers other precious Cloaths: He ſent moreover a Plate both of Silver and Gold, full of divers kind of Spices, all to be offered unto the Lord. When *Hircanus* ſaw this, he went out unto *Pius*, and after he had made Peace with him, he made him, and his chief Men of War a great Feaſt, and gave him a Preſent of CCC. pound weight of Gold: He went alſo with *Pius* to Aid him againſt the King of *Perſia*, that at that time rebelled againſt him. But he tarried there not long, becauſe the time of Pentecoſt was at hand. Wherefore *Hircanus*, and the Hoaſt of *Iſrael* returned; but *Pius* and his Army of the *Grecians* proceeded: whom the King of the *Perſians* met in the Field, ſlew *Pius* himſelf, and vanquiſhed the reſidue, that almoſt none remained: Whereof when Tidings came to *Hircanus*, he was very glad, and returned to *Jeruſalem* with Peace and Joy.

After this, *Hircanus* made many great Battles with the Nations about him, and had ever Victory.

He alſo came to the Mount of *Corizim*, where he won a Fort of the *Sectaries* and *Samaritans*, and razed the Temple that the *Sectaries* had there as their Houſe of Sanctuary, which they built by the Licence of *Alexander* the firſt King of the *Greeks*: He that

that built it was *Manasse* the Priest, Brother to *Simeon* the Just. But *Hircanus*, the High-Priest, pulled it down Two hundred Years after that it was builded. From thence he went to the City of *Samaria*, and Besieged it. This was the Mother City of the *Samaritans* and *Sectaries*, which was brought to such Distress, by the long Siege of *Hircanus*, that they within were fain to eat the Carkasses of Dogs.

The Feast of Propitiation then at hand, *Hircanus* made speed to *Jerusalem*, to execute his Office at that Feast, (for he was High-Priest) appointing for Generals of his Army *Aristobulus* his eldest Son, and his second Son *Antigonus*.

In the mean season, they within the Town writ to the King of *Greece*, to come and succour them; which he did with a great power. But these Two young men, the King's Sons, went to meet them, with the strength of the *Israelites*, and gave them the overthrow, killing them up almost every one, to the number of Twenty one thousand fighting men, and the rest fled.

That done, the young Men returned to the Siege of *Samaria*. King *Hircanus* their Father had Tidings of the coming of the *Grecians* against his Sons, so that he perceived they should have the *Grecians* of the one side of them, and the *Samaritans* and *Sectaries* on the other: But he knew nothing what was happened, for that Victory chanced the Ninth day of *Tisre*, or *September*. His heart therefore was careful for his Sons, and for *Israel*; notwithstanding he proceeded in his Office according as the Feast required: As he entred into the House of *Sanctum Sanctorum*, or the most Holiest, to offer Incense, and to call for Mercy for his Children, and for his Army, he heard a Voice speaking

unto him. Never trouble thy mind with thy Children and with the Hoaſt of *Iſrael*, for yeſterday the Lord of Mercy heard them, and according to the greatneſs of his Goodneſs, for thy Fathers ſakes: Let thy heart therefore be right, and thy hands pure. So the King going out of the Sanctuary, declared it to the People. Whereupon the next day he ſent Poſt to *Samaria*, and was aſſuredly certified again, that this was true. Wherefore King *Hircanus* was magnified greatly of all *Iſrael*, for they knew that the bleſſed Lord accepted his Doings, inſpiring him with the Holy Ghoſt, and increaſing his Kingdom and Prieſt-hood. After this, he took a Journey to *Samaria*, beſieged it a whole Year, and at length won it, ſlew all alſo that bare life within. He razed the Walls, the Palace, and burnt up the City. He had Wars alſo with the *Romans*, and the *Arabians*; and God proſpered all that ever he took in hand. Shortly after, God gave him reſt and quietneſs from all that dwelt about him, and from all his Enemies, ſo that *Iſrael* reſted boldly in peace and tranquility all his time.

On a time, the King made a Feaſt to all the *Sages* of *Iſrael*, that they might make cheer with him. And being pleaſantly diſpoſed, he ſaid, I am your Scholar, and whatſoever I do, that do I by your Authority. Wherefore I pray you, if you ſee any fault in me, or if I do not as becometh me, tell me of it, that I may reform my evil Way. Then every Man greatly extolled and commended him, ſaying, Who is like unto thee, our Lord the King, ſo worthy of the Kingdom and Prieſt-hood, ſo notable in good Works, whoſe Works be done for the God of Heaven, which haſt alſo done us ſo much good in *Iſrael*? The King was well pleaſed with

with their Anſwer, and rejoiced greatly. Yet was there one among them, an undiſcreet Man, called *Eleazer*, who ſpake unadviſedly to the King. And it pleaſe your Majeſty, it were ſufficient for you to have the Crown of the Kingdom, ye might leave the Crown of the Prieſt-hood to the Seed of *Aaron*, for as much as your Mother was Captain in Mount *Modiit*. Incontinent the King was moved, and ſore diſpleaſed againſt the *Sages*: Which certain of his Servants that hated the *Sages*, and ſmelled ſomewhat of Sects, perceiving, one of them informed the King, that whatſoever that undiſcreet Perſon had ſpoken, it was not without advice of the *Sages*.

Whereupon the King demand of the *Sages*, What Law ſhall that Man have, that in deſpight of the King ſpeaketh things to his Reproach? They made Anſwer, He is worthy to be whipt. Then ſaid one of the *Sadducees*, The matter is plain, that according to the Minds of the *Sages*, and at their bidding, he upbraided thee, and therefore they would not award him to die. Whereat the King held his peace, and gave never a word of anſwer: ſo all the joy was turned into ſadneſs. The next day at the commandment of the King, Proclamation went to all the Cities of the King's Dominions; That they ſhould ſtand to the Ordinance of *Saboch* and *Bithus*: And whoſever ſhall refuſe to follow their Decrees, or would obſerve the Traditions of the *Sages*, and obey their Will, ſhould ſuffer death. This was *John* the High-Prieſt, which had the Prieſt-hood Forty years, and in the end became a *Sadducee*. Notwithſtanding, the *Iſraelites* obeyed not the King's Commandment, but rather privily followed the Ordinances of the *Sages*. The King

himself and all his Servants followed the Traditions of the *Sadduces*, making inquisition for them that stuck to the Constitutions of the *Sages*, and putting to death as many as he could get knowledge of. By this means he drew much people of *Israel* into this Opinion. The time that *Hircanus* ruled over *Israel* was 31 Years, and then he died.

After him Reigned his Son *Aristobulus*, for he had three Sons, *Aristobulus*, *Antigonus* and *Alexander*: This *Alexander* was hated of his Father, and banished out of his presence. He went therefore and made War upon *Tyre* and *Sidon*, subdued them, and compelled them to be Circumcised.

Aristobulus regarded not the High Priest-hood, but set light by it; wherefore he would not execute the Office thereof, but took the Kingdom upon him, and set the Crown upon his Head, and was called the Great King. Besides this, he banished his Mother, and *Alexander* her Son, his younger Brother, and would not suffer them to dwell in *Jerusalem*: But he loved his Brother *Antigonus*, and made him Lieutenant-General of all his Wars, setting him forward into the Wars against his Enemies, wherein the young Man *Antigonus* had good Fortune, and prospered in all things that he took in hand, and returned safe to *Jerusalem*, where he entered into the House of the Sanctuary to pray for his Brother the King, which at that time was grievously Sick; and also, to acknowledge before the Lord God his Goodness and Mercy towards him, in that he had aided him against his Enemies. Then came a certain wicked Person unto the King, and informed him with this Tale: Thy Brother (saith he) returning from the Wars, inquired of thy health, and when

when it was told him thou waſt ſick, he ſaid, I will go to him to day and rid him out of the World. When the King heard this, he was wroth toward the *Sages*, and commanded his Brother to be apprehended, and carried to the Place of *Starton*, there to be kept in Priſon, till he had made further Inquiſition of this matter. In the mean ſpace, the Queen the King's Wife, commanded him to be put to death there, without knowledge of the King's mind; but when the King heard that his Brother was killed, he cried out, and wept bitterly, ſmiting his Breaſt in ſuch ſort with his hand, that he ſwounded, and much blood iſſued out of his mouth. He Reigned over *Iſrael* Two Years.

After him his Brother *Alexander* Reigned, who was alſo called King *Jania*, being brought out of Priſon, where his Brother had put him, and made King of *Iſrael*. He was a mighty Man, and valiant in all his Wars againſt his Enemies, prevailing againſt them. He had Wars againſt the *Philiſtines*, namely *Aſam*, and *Aſcalon*, whom he put to the worſt, and overcame them. This Man refuſed not the Prieſthood, but was High-Prieſt. It chanced on a time, when he ſtood at the Altar to offer Sacrifice, one of the *Sages* caſt a Cedar-Tree on him, whereat he lifted up his right hand upon the Altar, crying, Give me my Sword. Then the *Sages* kneeled down before him, and ſware they did it not of any contempt: But rather (ſay they) that we thus ſporting before the Lord, would be merry upon the High ſolemn Day. But the King's Servants anſwered roughly again, ſaying, Although ye play and rejoyce, yet it is not the manner of the Country to uſe any ſuch deſpightful Cuſtom with the King. The Contention waxed

waxed hot againſt them, till at the length the *Sages* ſpake evil of the King, caſting in his Teeth, that he was an unhallowed and ſuſpended Perſon; and that his Grand-Mother, on the Father's ſide, was a Captain in Mount *Modiit*, whereby her Seed was ſtained. The King was ſore moved at that, inſomuch that he commanded all the *Sages* to be ſlain. Therefore, whereſoever they found them, in the Sanctuary, or in the Streets of *Jeruſalem*, they killed them forthwith. Then the King commanded that every Man ſhould obey the Governance and Traditions of the *Sadducees*. So in thoſe Days had the *Sages* great Tribulation, ſome fell on the Sword, ſome fled away, and ſome tarried at home with great diſhonour.

After theſe Matters, the King made an Expedition into *Arabia*, entred the Country as far as the Rock of the Wilderneſs, againſt *Hattam*, King of *Arabia*, and ſubdued his Land. After that, he Warred on *Medaba* and the whole Land of *Moab*, vanquiſhing them, and bringing them under Tribute, and ſo returned with Honour to *Jeruſalem*. When he had after this, well bethought him of his Doings, it repented him of his evil Ways: Wherefore he altered his mind, and began to make much of the *Sages*, ſubmitting himſelf to their Ordinance, and eſteemed their Traditions.

There was at that time, a kind of Sect that were called *Phariſees*, of whom ſuch as had eſcaped, the King ſent to call them home again; and when they came into his preſence, he ſpake unto them words of comfort, ſaying, My Brethren, ye ſhall underſtand, that the thing which is once done, muſt needs be termed as it is, and cannot be revoked;

voked; and truth it is, you cannot excuſe the Reproach that ye did me, nor I cannot call again the Blood that I have ſhed. Notwithſtanding I confeſs my Fault unto you, and have changed my Indignation to Love, praying you to put out of your heart all Rancour and Malice, lay away all your Mourning and Sorrowfulneſs of your Minds, rejoycing in your Reconciliation and Atonement with me, and be of good Chear. But they made him anſwer: We will not lay away our Hatred and Enmity, for thou ſpeakeſt but Deceitfully, and we ſpeak that is Truth. Furthermore, thou haſt killed our chief Men and Elders; neither haſt thou only done us this Injury, but, as *Hircanus* thy Father began this Miſchief, ſo thou haſt holden on, and continued it: Wherefore this Hatred between thee and us hath taken ſome Root, neither can we leave our Lamentation till thou die, and God take Vengeance on thee for our ſakes. Then ſhall we rejoyce, when we ſee Vengeance. So they departed from his Preſence, neither did the King give them any Anſwer at all. But when they ſaw the King to be incenſed againſt them, and by that means the matter might redound to their own harm, after conſultation had, they went to the King of *Greece*, whoſe name was *Demetrius*, ſhewed him what *Hircanus* and *Alexander* his Son had done to the *Phariſees*, and all the *Iſraelites* that bare them good Will and followed their Traditions, and how they alſo hated *Alexander*, for the Miſchief that he had wrought them; ſo that if any Man will come and revenge the Malice of *Alexander*, they would be ready to aid him. *Demetrius* followed their Advice, and aſſembling together all his People, to the number of 40000 Horſe-

Horſe-men, and Foot men without Number, he took his Journey, and encamped againſt *Sichem.*

The King *Alexander* raiſed Six thouſand Horſemen to aid him. But the King of the *Grecians* writ privily to the Ancients of the *Sectaries*, that they ſhould not aid *Alexander*; to the Soldiers alſo, that *Alexander* had hired, he ſent Rewards, Gold and Silver, that they returned home to their Country, and aided not *Alexander*; whereupon he was not able to withſtand *Demetrius.* Therefore, hearing that *Demetrius* was removed from *Sichem* towards *Jeruſalem*, intending to take him in the City, he fled by Night, with a few of his Men, to the Mountains, and lurked there.

When the Men of *Iſrael* that were in *Judæa*, heard that the King was fled out of *Jeruſalem*, and that the City was in fear to come into the hands of the *Grecians*, they gathered themſelves together, and ſtood for their Lives, as though all had been one Man, to the number of Ten thouſand, and ſet upon *Demetrius*'s Camp, killed all his beſt Men of War, and ſpoiled all his Hoaſt, that he fled from them, and came home into his Country with great diſhonour.

This done, the King took heart to him, and returned to his Kingdom, but the *Phariſees* fled to *Bethſhemeſh*, fortifying themſelves againſt the King; who having intelligence thereof, gathered an Army and went againſt them, won the City, and took Eight hundred of the chiefeſt *Phariſees*, bound them in Chains, and brought them to *Jeruſalem.*

Then Banquetted he all his Servants upon the Roof of his Palace in a high place, where his learned Peers did eat and drink, till they were drunk. And in his merry mood, he commanded thoſe Eight hundred

hundred *Pharisees* Prisoners to be fetch'd forth, and to be hanged every Man of them upon Gallowses before him, at which sight he drunk and laughed heartily.

After this he fell sick in the Four and twentieth Year of his Reign, of a grievous Disease, a Quartane Ague, that held him Three Years; and for all this he shrunk not, nor letted to go to the War to encounter and fight with his Enemies, what Nation soever they were round about him, as though he had been a whole Man.

In the 27th Year of his Reign, which was the Third of his Sickness, he made an Expedition into the Land of *Moab*, against a certain City called *Rabaga*, to get it by force. At which time he was very sick and weak; wherefore his Wife *Alexandra*, the Queen, went with him, fearing lest he should die by the way. And as he encamped himself against the City, and urged it sore with Assaults, his Sickness increased upon him more and more. Wherefore his Wife perceiving that he was like to die, wept bitterly for him, and said, To whom shall I be so bold as to shew my Face when thou art once dead, seeing thou hast wrought such Mischief against the *Pharisees*, whom all the Land favoureth, and following their Traditions, obey their Instructions? If they shall be disposed to revenge themselves upon me and thy young Children, they shall have Aid of all that dwell in the Land. The King answered, Weep not, nor shew any resemblance of Pensiveness; I will tell thee what thou shalt do, and if thou wilt follow my Counsel, thou shalt prosper and Reign, thou and thy Children, as thou wouldst desire; but case I die, there is no

Man

Man in the World need know thereof: Tell thou every Man therefore that asks for me, that I am sick, and will not that any Man shall come at me. In the mean while anoint and season me with Balms, fight with courage against this City, till thou win it, and then return to *Jerusalem* with joy: And beware thou put on no mourning Apparel, nor Weep, but bring me unto *Jerusalem*, and lay me on a Bed like a sick Man, and after, call together the chief of the *Pharisees*, bring them where I am, and speak unto them gently in this sort: *Alexander* hath been ever your Enemy, I know it very well, wherefore take him if ye list, and cast him into the Fire, or to the Dogs, or bury him, it shall be at your choice: I know well they are pitiful Men, and so full of Mercy, that they will bury me honourably, and appoint some one of my Sons, whom they like best, to be King. The Queen did therefore as she was instructed of the King. And when she had won *Rabaga*, she joyfully returned to *Jerusalem*: After that gathered together the Elders of the *Pharisees*, and spake to them as the King had advised her. The *Pharisees* hearing that the King was dead, and that his Body was in their hands to do withal what they list, they answered the Queen, God forbid, we should do this unto our Lord, the anointed of God: He was the King, and High-Priest: What, though he were a Sinner, yet his death shall be an Expiation for all his Iniquities. Therefore we will bewail him, and mourn for him; yea, we will carry his Coffin our selves on our Necks, and bury him as it becometh a King's Majesty, and so they did. The time that he Reigned was 27 Years: After him Reigned his Wife *Alexandra* in his stead; for the *Pharisees*,

Pharisees, after they had finished the Seventh day of the Mourning, they committed the Kingdom unto her. She had two Sons by the King, the elder was called *Hircanus*, the other *Aristobulus*: *Hircanus* was a just Man and a righteous, but *Aristobulus* was a Warriour and a Man of Courage; besides that, of a familiar and loving Countenance. He favoured also the learned Men, and followed their Instructions, but *Hircanus* his elder Brother loved the *Pharisees*.

On a time therefore when the Queen sat in the Throne of her Kingdom, she called the Ancients of the *Pharisees* before her, honoured them, and commanded to release, and set at liberty all such *Pharisees* as the King her Husband, and her Father-in-law, had put in Prison; and taking the *Pharisees* by the Hands, she commanded all *Israel* to obey their Ordinances. Then made she *Hircanus* her Son High-Priest, and *Aristobulus*, Lieutenant of the Wars.

She sent also to all the Lands that her Husband and Father-in law had subdued, and demanded the Noblemens Sons for Pledges, which she kept in *Jerusalem*. So the Lord gave to the Queen quietness from all that were under her Subjection. She gave also the *Pharisees* Authority over the learned sort, putting them all in their Hands to order at their will.

Whereupon straightway they found one *Dogrus*, a great Man amongst the learned sort, whom they slew; and much People besides of the Ancients of that Sect; so that the Sectaries were in great Distress. They gathered themselves together therefore, and came to *Aristobulus* the Lieutenant of the Wars, and with him they came to the Queen, saying unto her, Thou knowest the Enmity that is between us and the *Pharisees*, which hate thy Husband

band and Father-in-law, yea, and thy Children alſo. We were his Men of War that went with him in all his Affairs, and aided him; now thou haſt given us into their Hands to be murdered and baniſhed out of the Land: What will *Hartam* King of *Arabia* do, when he heareth this, that we ſhall forſake thee? He will come and revenge him of all the Battels that thy Husband fought againſt him. Yea, the *Phariſees* will take his part, and deliver thee and thy Children into his Hands, that there ſhall not be left unto *Hircanus* the King, and his Son *Alexander* thy Husband, any Name or Remnant at all. The Queen gave them no word of Anſwer; whereat *Ariſtobulus* was Angry, and letted not to utter it to his Mothers Face, but ſhe would not hear him. Wherefore *Ariſtobulus* counſelled the *Sectaries* to go their ways, and depart out of *Jeruſalem*, to chooſe them Cities in the Land of *Judea*, where they might dwell with their Honour, and not to ſuffer themſelves to be ſlain under the *Phariſees* hands. Wherefore departing from *Jeruſalem*, they dwelt in the Cities of *Judea*. Not long after this, it fortuned the Queen fell ſore ſick, that ſhe was like to die, whereof when *Ariſtobulus* heard, he feared leſt the *Phariſees* would make his Brother *Hircanus* King, and at length apprehend him; wherefore he fled away by Night to the City of the *Sadducees*, to be their head, and make War upon his Brother if he ſhould preſume to Reign. He came therefore to the Prince of the *Sadducees*, called *Galuſtius*, who was a good Man of War: And after he had gathered a ſtrong Army of the *Sadducees*, his Mother, the Queen, ſent unto him, that he ſhould return unto her; which he would not do, but rather went

went to War with the Nations that dwelt about him, where he won Twenty Cities, and got him great Renown thereby.

Now as the Queen his Mother waxed ſicker and ſicker, the chief *Phariſees* came unto her with her Son *Hircanus*, weeping before her, and ſaying, How they were afraid of her Son *Ariſtobulus*, who, if he ſhould come into *Jeruſalem*, and take it, he would deliver them up into the hands of the *Sadduces*. Unto whom ſhe anſwered, I am as you ſee at the point of death, not able to talk much with you; there is here in my Houſe great Treaſure, that my Husband and my Father gathered, and their Parents, Kings of the Poſterity of *Chaſmoname*, take that to you, and make my Son *Hircanus* King over you. If *Ariſtobulus* will diſturb him, and make War againſt him, ye may levy Men of War therewith, and ſuccour him as you think good. And even with this ſhe fainted and died, and was buried amongſt her People, after ſhe had reigned Nine Years over *Iſrael*. The *Phariſees* therefore and Prieſts, with all the Inhabitants of *Jeruſalem*, made *Hircanus* her Son King in her ſtead.

Ariſtobulus hearing Tydings of theſe Things, aſſembled his Army and came toward *Jeruſalem* to fight againſt his Brother. But *Hircanus* met him, and encountred with him nigh unto *Jordan Jericho*.

The *Sadduces* of *Ariſtobulus*'s Hoaſt were good Men of War, and too ſtrong for the *Phariſees*: wherefore *Hircanus* and the *Phariſees* had the Overthrow at *Ariſtobulus* and the *Sadduces* hands, who with this Victory proceeding forth to *Jeruſalem* beſieged it, and brought it to great diſtreſs. Wherefore the Prieſt and the ancient of the Peo-

ple consulted together, and came forth to *Aristobolus*, fell prostrate on the Earth before him, and besought him, that he would not scatter abroad the Inhabitants of the Land. He condescended unto their Desires, upon these Conditions; That he should enter into *Jerusalem* with them, and be King, and his Brother *Hircanus* should be High-Priest; whereupon they agreed. Then as *Aristobulus* entred into *Jerusalem*, his Brother came out of the Sanctuary to meet him, and with embracing, he kissed him. So *Aristobulus* was King, and *Hircanus* executed the Office of the High-Priest: The Lord also gave *Israel* Rest and Peace for a while.

But afterward the Lord sent an evil Spirit among them, which was the cause of translating the Kingdom from the Stock of *Chasmoname*, and of the destruction of his Posterity for the Sin of *Hircanus* the Great, and the Sin of *Alexander* his Son: In that they shed so much innocent Blood, and drew *Israel* from the Obedience of the Prophets, unto the Lyes and Trifles of the *Sadduces*. For thus it chanced.

The *Sadduces* beat into *Aristobulus*'s Head, that as long as his Brother *Hircanus* lived, he or his Kingdom could never be established. Whereupon *Aristobulus* devised how to make away *Hircanus*; which thing a certain Man called *Antipater* was aware of, a Man of most power in all *Israel*, and thereto also wise, expert and learned in all Wisdom, both in the Laws and in the Knowledge of the *Greek*, just of his word, and prudent if any strange or new Matters chanced. His Off-spring was not out of the Children of *Israel*, but of those *Romans* which chanced to be vanquished, and become subject under the Dominion of the *Israelites*, being but Strangers,

and

and of a noble Houſe in *Iſrael*. He had four Sons, *Joſeph* the Eldeſt, the next *Palſilus*, the third *Herod*, and the fourth *Pheroras*; they had alſo a Siſter called *Salumith*.

Antipater favoured *Hircanus* ſo entirely for his Juſtice, and Uprightneſs ſake, that he opened unto him his Brother *Ariſtobulus* and the *Sadduces* intent, giving him Counſel to fly to *Hartam*, King of *Arabia*; but *Antipater* himſelf went before to break the Matter to *Hartam*, of whoſe coming *Hartam* was very glad. Then *Antipater* declared unto him, how *Hircanus* was in mind to fly unto him, becauſe of *Ariſtobulus* his Brother: If thou wilt help him (ſaith he) and lend him ſpeedy Aid, thou ſhalt eaſily ſet *Ariſtobulus* beſide the Kingdom; for all *Iſrael* is enclined to *Hircanus*, and favour not *Ariſtobulus*: *Hartam* anſwered, I am afraid of the *Jews*, and their Craftineſs, *Alexander*, his Father, put me thrice to the Foil in Battle by his ſubtilty, and took my Dominions from me.

Then *Antipater* ſwore unto him, He ſhall be (ſaith he) thy true and truſty Friend, to do whatſoever thy Heart deſireth. Thus *Hartam* was perſwaded, and they made a League together. Then *Antipater* turned to *Jeruſalem*, cauſed *Hircanus* to fly in the Night; and they both went together to the King of *Arabia*, who much rejoiced at *Hircanus*'s coming, and received him honourably. When they came together to treat of the League, *Hartam* demanded Reſtitution of ſuch Cities as *Hircanus*'s Father had taken from him, to whom *Hircanus* conſented in all things. Wherefore *Hartam* raiſed all the People of *Arabia*, and led them to *Jeruſalem* to War upon it. To *Hircanus* alſo came all the Men of *Judea*, ſave only

they that dwelt at *Jerusalem*; so betwixt them they beset the City round about. It fortuned that in the solemnity of the Passover, they could not have their service of the Solemnity in the Holy Place, because of the Wars; whereupon a certain just and perfect Man of the Town, called *Honiauriga*, brake out privily into the Camp of *Hircanus* and *Antipater* his Councellor, and besought them with much Prayer and Tears, that they would grant a Truce unto *Jerusalem*, while the Feast of Sweet-Bread lasted, that they might execute the Service of Solemnity in the Holy Place; to whom *Hircanus* said, Thou art a Just Man, and often when thou hast prayed, the Lord hath heard thee, pray now therefore unto the Lord to deliver *Aristobulus* into our Hands, and that *Israel* may rest. *Honiauriga* answered, Am I a God? or able to remove Battles, that be stirred up for many Mens Iniquities? Thus when he seemed to be unwilling to pray, *Hircanus*'s Men compelled him, drawing their Swords, and saying, If thou wilt not pray, thou shalt die for it. Therefore, as he saw his Life in Jeopardy, he cried unto the Lord, O Lord everlasting! which hast chosen thy People *Israel* out of all People, and hast set thy Name in his House, may it please thy Majesty to plant among the Children of *Israel* Friendship and Brotherhood; take away from among them this Hatred which is risen of nothing, and let not the one of these Factions prevail against the other, seeing they all be thy Servants, and Children of thy Covenant. When the Servants of *Hircanus* heard him say so, they ran upon him with their Swords, and killed him: But God deferred not his Vengeance, for he struck the Hoast, as well of the *Arabians*, as of *Hircanus*, with a grievous Pestilence.

CHAP.

CHAP. II.

AT the same time came from *Rome* a famous Captain called *Pompeius*, to War against the Country of *Armenia:* This *Pompeius* sent one of his chief Men to *Damasco*, of whom, as *Aristobulus* (thus besieged) had heard, and that an Army of the *Romans* was come to *Damasco*, he sent him a Present of Four Hundred pound weight in Gold, desiring him to remove the Army of the *Arabians* from him, and to raise the Siege.

In those Days all the World obeyed the *Romans*. That Captain therefore writ unto *Hartam*, King of *Arabia*, in this wise: *Depart from* Jerusalem, *if not, thou shalt understand, thou hast broke thy League with the Senate of* Rome, *and the whole Army of the* Romans *shall shortly invade thy Land. Hartam*, on the sight of this Letter, raised his Siege, and departed from *Jerusalem. Hircanus* also, and *Antipater*, departed with Shame and Reproach.

Aristobulus upon that, gathered a great Power, and pursued after them, gave the *Arabians* and *Israelites*, that took *Hircanus*'s part, a great Overthrow, and after returned to *Jerusalem* with great Joy.

Shortly after, *Pompeius* came to *Damasco*, where *Aristobulus* presented him with a Vine of Gold, marvellous artificially wrought. The Roots of the Vine, Leaves, Clusters, and Grapes that were upon it, were pure Gold, the weight whereof was Five Hundred pound; *Pompeius* was very glad thereof, and sent it to *Rome* to the Consul. And the whole Bench of

the Senate, which was of the Number of Three hundred and Twenty Senators, wondred at the Cunning and Wit of him that made it, and with great joy they bare it into the Temple of their Gods, placing it in the Presence of the great Idol *Jupiter*, so called after the Planet *Jupiter*.

Pompeius writ his Letters to *Aristobulus*, with great Thanks and Commendation for the same, assuring him, how both he and the whole Senate favoured him, and that he should have a Friend of him, to speak in his Cause as long as he lived. *Hircanus* hearing of this, was clean dashed, and in despair. But *Antipater* comforted him, saying, Let not the Friendship that is betwixt *Pompeius* and thy Brother, dismay thee; I will go to him, and make him thy Friend. Upon that he went to *Pompeius*, and perswaded his Mind to hate *Aristobulus*, and to favour *Hircanus*, informing him thus; If thou (saith he) defend *Hircanus*, all *Israel* will be content to be under thy Protection, for they love him every Man; but if thou defend *Aristobulus*, the People will not obey thee, for they hate him. *Pompeius* charged him that no Man should be made Privy to their Communication; for I (quoth he) will send for *Aristobulus* to come to me to *Damisco*, and then I will cause to be laid hands upon him, and deliver him bound to his Brother, restoring the Kingdom to him. *Aristobulus*, upon the sight of *Pompeius*'s Letters, resorted unto him. *Hircanus* also came from the Rock of the Wilderness, and as they appeared together before *Pompeius*, *Antipater* desired that he would do Justice betwixt *Hircanus* the King and *Aristobulus* his Brother, that rebelled against him, and took his Kingdom from him without Cause, whose Sayings a Thousand

Thousand of the Elders of *Israel* stood up and witnessed to be true: *Aristobulus* answered, I never strove with him for the Kingdom until such time as I saw all these that made *Hircanus* King, to run in great Obloquy, and to sustain much Reproach, because he was so feeble a Person, and of no great Wit, nor sought much the Kingdom; yea, till all Nations that were about him, whose Dominions our Progenitors Conquered, began now to despise him, to pass little for offending him, to deny him Tribute for his Simplicity and Mopishness, with lack of Courage.

When *Aristobulus* had said, there stood up a great Multitude of goodly and beautiful young Men, apparelled in Cloath of *Hyacinth* and Purple, with mighty Targets upon them, and other Ornaments of Gold, Crystal, and precious Stones, affirming with one accord, That *Aristobulus* said the Truth: Namely, That *Hircanus* was not favoured by the Kingdom. At which *Pompeius* marvelled, saying, Happy is this People, having so many goodly Men true in their words, and wise: Happy also were the Senate of *Rome*, if they could bring to pass, that this great Nation might be under their Governance. So he took his Journey to *Jerusalem* with *Hircanus*, and *Aristobulus*. But after *Aristobulus* perceived *Pompeius* stood not to the Promise he made him at the beginning, or the Vine, he set light by him, and fled from him to *Alexandria* in *Egypt*, whither *Pompeius* followed with his Hoast, and besieged *Alexandria*. From thence *Aristobulus* fled again to *Jerusalem*, and *Pompeius* pursued him also thither, writing to *Aristobulus* a Letter of Truce and Pardon. So *Aristobulus* came forth unto him, and *Pompeius* did him at that time no harm, but de-

manded to be given unto him all the Vessels of the House of the Lord, which *Aristobulus* refused to do; *Pompeius*, in a rage, caused to lay him fast in heavy Iron Chains, and assaulted *Jerusalem*, Battering the Walls very sore, till they of the Town issued out against him, and slew of his Hoast 12000 Men.

After this, had the *Israelites* Civil Wars within *Jerusalem*, because the Siege was grievous unto them; for they were divided into Factions: One part said, Let us open the Gates to *Pompeius* and let him in, that we may submit our selves under his Protection. The other said, Let us fight against him unto death. But much People disliked that, so that that side prevailed that would yield. Wherefore *Pompeius* entred the Town, and the House of the Sanctuary, killed much People of the Priests, and the People of the Land made *Hircanus* King of *Israel* the second time, and *Antipater* his Counsellor. Moreover he set one *Scaurus*, a *Roman*, in the Country, to receive the Tribute, and departed, leading *Aristobulus* with him bound in Iron. And because he took his Journey toward *Arabia*, *Hircanus* and *Antipater* went with him to conduct him.

Aristobulus thus being Prisoner, and his Two Sons with him, it fortuned that one of them (called *Alexander*) escaped; And having Intelligence, that *Hircanus* and his Counsellor were gone out of *Jerusalem*, he came thither and rebelled against *Hircanus*, made up the Breaches of the Wall that *Pompeius* had battered: Yea, the *Israelites* resorted unto him, and made him King in *Hircanus*'s place. Whereupon he gathered an Army, and went forth to meet with *Hircanus* as he came homeward from *Pompeius*, where he gave *Hircanus* the overthrow,

and

and *Securus*, the Receiver of the Tribute, fled and escaped.

Then *Alexander* returned to *Jerusalem*, from whence shortly after, *Gabianus* a *Roman*, with a strong Army, compelled him to fly to *Alexandria*. And being in the same place besieged also of *Gabianus*, his Mother, *Aristobulus*'s Wife, went forth to *Gabianus* weeping, and besought him that he would not destroy her Son: For whose sake he did *Alexander* no harm.

Gabianus therefore having gotten all the Land of *Judea*, made *Hircanus* King of *Jerusalem* now the third time: Who set *Roman* Captains and Rulers in *Jericho*, and in *Zephory*, and through all the Land of *Israel*.

It fortuned after this, that *Aristobulus* got out of Prison at *Rome*, and came into *Israel*, to whom on every side resorted Men in such sort, that he had a puissant Hoast of *Israel*. Wherefore when he had taken Muster, he chose out Eight Thousand of the best, and with them went against *Gabianus*, where was a sore Battle fought between them, till the best of *Aristobulus*'s Men were slain, and only one Thousand left, wherewith he fled to the Mountains. But the *Romans* followed the Chase, and slew them every Man. Yet *Aristobulus* would not yield, but fought alone, although his Helmet was broken, till he had divers sore Wounds in his Head: And then he fell to the Ground, and the *Romans* took him yet alive, and brought him to *Gabianus*, who comforted him, commanding his Surgeons to heal him, and after sent him to the Consul and Senate of *Rome*, where he was sent to Prison yet once again. And thus, the Senate taking pity of *Aristobulus*'s Wife, which

was

was reported to be a very wise Woman, released her two Sons out of Prison, and set them at liberty. *Alexander*, the one of those, could not be content, but rebelled once again, against *Hircanus*, and the *Roman* Governours. For he gathered together much People of *Israel*, Encountred with one of the *Roman* Governours that *Gabianus* had appointed, and gave him the Overthrow: But proceeding further to fight with *Gabianus*, had the worse, and many of the *Israelites* were slain, yet he escaped, and fled. This done, *Gabianus* came to *Jerusalem*, and Renewed the Kingdom of *Israel* to *Hircanus* the fourth time.

About this time, one of the Senators Wives at *Rome* conceiv'd a Child, and died in the Birth and Travail thereof: They therefore that were about her, straightway ript her, and got the Child out alive, whom they named *Julius*, and because his Mother was cut, they called him *Cæsar*. This Child growing to great towardness, and coming to Man's Estate, the Consul and Senate sent him into the Wars, and whatsoever he did, he had good Fortune and prosperous Success. He deprived the *Grecians* of their Empire and Dominion, translating it to the *Romans*: Many Provinces also besides that, he did subdue, and returning to *Rome* with a Power, attempted to get the Dominion and sole Power over them. But they had made solemn Statutes, in the time of their Progenitors, never to suffer any King among them, or any Man to have perpetual Rule over them; wherefore they would not make *Julius* King: Upon this rose amongst them great and mortal Wars, so that *Julius* slew a great many of them, and without number. When *Pompeius* understood that *Cæsar* Reigned

Reigned at *Rome*, and had killed the Conſul and Senate, with all the Nobility of *Rome*, he gathered together his whole Army out of *Arabia*, and made toward him. *Julius* having Intelligence of his coming againſt him, ſent for *Ariſtobulus* out of Priſon, ſpake friendly unto him, gave him a Power, and made him grand Captain thereof, bidding him go and Encounter with *Pompeius*: Indeed his Army was a ſtrong Army, and he himſelf a King of no ſmall Proweſs and Valiantneſs; *Pompeius* hearing that *Ariſtobulus* came againſt him, was ſore afraid of his Valiantneſs, and of his Hoaſt; wherefore he ſent to the Inhabitants of *Jeruſalem*, that were under his Obedience, that they ſhould preſent *Ariſtobulus* with ſome Gift, whereby they might deceive him, and Poiſon him. The Inhabitants of *Jeruſalem*, at his Requeſt, ſent unto *Ariſtobulus* a Preſent, by certain Noblemen, whereat *Ariſtobulus* was right joyful, and did eat and banquet with them, till he was overcome with drink; then they impoiſoned him, and he died: The time that he reigned over *Iſrael* was Four Years and Six Months. He was a good Man of War, hardy in Fight, and a Man of amiable Countenance.

Pompeius receiving Tidings of his death, the more gladly proceeded toward *Rome* to beſiege it; but *Julius* met him in the way, and deſtroyed him and his Hoaſt, whereby the Empire was eſtabliſhed to *Julius*. He, after this, ſent Preſents to the King of *Syria*, and into *Egypt*, by his Captains, to allure them to his Friendſhip: *Antipater* adviſed *Hircanus* to aid *Julius*, if perchance he might win his Favour, which *Hircanus* did; and *Antipater* was Captain of the Hoaſt, who played

the

the Man, and found ſuch Favour with *Julius*, that he made him Lieutenant of his Wars; and after he had fought ſundry and great Battles, he returned to *Jeruſalem* with great Honour, and by the way proſpered much more. *Hircanus* after this, made *Phaſelus*, *Antipater*'s Son, Governour of *Jeruſalem*, and *Herod* his third Son Preſident of *Galilee*. There was a certain young Man, at that time, in *Jeruſalem*, called *Hizkias*, a valiant Man of War, to whom adhered all ſuch as were in any Diſtreſs, and he became their Captain. Theſe went and ranged about in *Syria*, roving and murdering in ſuch ſort, that the *Syrians* were weary of their Lives, for fear of them. Wherefore the King of *Syria* ſent unto *Herod*, Ruler of *Galilee*, deſiring him to kill that *Hizkias* and his Complices. Whereupon *Herod* prepared himſelf, and went to meet with *Hizkias*, as he return'd from the Spoil of *Syria*, and came upon him unawares, and ſlew him and his Men. Whereupon when the King of *Syria* was certified, he ſent a noble Reward unto *Herod*, of Silver, Gold, and precious Stones, by which, and by like Means, he became very famous. Theſe Noblemen of *Juda* made their Complaint unto *Hircanus*, upon *Antipater* and his Sons, for their oppreſſing the Land of *Juda*, deſiring that *Herod* might be ſummoned from *Galilee*, to appear in Judgment, and anſwer with others for killing of *Hizkias*. The King therefore ſent for him, and he upon that came to *Jeruſalem*, appeared before the Judges, Princely apparelled, with a gilt Sword about him; whoſe Pride an ancient Man (called *Samai*) blamed, and reprehended alſo his ſtout Heart, but he would not give Ear unto him, nor yet regard the Judges. When *Hircanus* perceived that the

the Judges had almoſt determined to give Judgment againſt the young Man, and to make him away, he took pity on him, and ſaid, We will not give Sentence to day, to morrow is a new day; and by that means delivered him out of their hands. *Herod* knew not afore that it was a matter of Life and Death, that Night therefore he fled to the King of *Syria*, declaring all what hapned unto him: The King of *Syria* let him have a ſtrong Army, and came with him himſelf, purpoſing to beſiege *Jeruſalem:* But his Father *Antipater*, and his eldeſt Brother *Phaſelus*, came unto him, and rebuked him, ſaying, Is this the Reward that thou rendereſt unto King *Hicarnus*, that took pity on thee, and would not have thy blood ſhed? Therefore they willed him to depart from *Jeruſalem*; unto whom he condeſcended, after he had once let the Inhabitants of *Jeruſalem* know what he could do, and had ſhewed them his Power. *Julius*, Emperor of *Rome*, about that time (as he was worſhipping in the Houſe of his God) was murdered by the conſpiration of certain of them, which had ſerved *Pompeius* that was ſlain, as is aforementioned: The Name of one of them that killed him was *Caſſius*, of the Country of *Macedonia*, who fled thither, being afraid to tarry at *Rome:* This *Caſſius* had great Dominions in *Macedonia*. *Antipater* alſo, of whom we ſpake, was a great ſcourge to the noble Men of *Juda*, and a great deal ſorer Man than was *Hircanus* himſelf; yea, *Hircanus* could do nothing in compariſon of him, for he had no rule himſelf, but *Antipater* and his Sons bare all the ſway throughout all the Realm: Moreover, *Antipater* was in great eſtimation with all the Kings of that time. And foraſmuch as he ſo ſore oppreſſed

oppreſſed the *Jews*, they therefore hated him, and conſpired to kill him.

There was a Man in great Authority about *Hircanus*, named *Malchias*, by whoſe means they wrought this Matter: He corrupted the King's Butler with Rewards, to put Poiſon in *Antipater*'s Cup, which as ſoon as he had drunk he died. Theſe things his Sons *Phaſelus*, and *Herod*, diſſembled and winked at, as though they knew nothing; notwithſtanding they privily writ unto *Caſſius*, that reigned in *Macedonia*, certifying him of this Deed. Soon after came *Caſſius* to *Tyre*, from whence he ſent Meſſengers to *Hircanus* to come unto him, who came, and with him *Malchias*, *Phaſelus*, and *Herod*: *Caſſius* entertaining them all at his Lodging, willed his Men, that whatſoever *Herod* bad them, they ſhould do it. *Herod* willed them to kill *Malchias*, they ſlew him therefore ſitting hard by *Hircanus*'s ſide. *Hircanus* demanded of the Sons of *Antipater* the cauſes hereof; who anſwered, Is it not manifeſt, that King *Caſſius*'s Servants ſlew him, and we know not why? Therefore *Hircanus* ſtood in fear of *Phaſelus* ann *Herod*, being certain that this was their Deed. Wherefore he ſaid unto them, This *Malchias* was worthy of ſuch death, for he was a crafty Man, and an Uſurer.

Theſe things done, *Octavius Auguſtus*, Brothers Son unto *Julius* that was murdered, came to *Rome*; and the People of *Rome* made him their Emperor. He had a Fellow in Office named *Marcus Antonius* his Uncle. *Octavianus* therefore ſeeing to the Government of *Rome*, ſent *Marcus Antonius* to War upon *Caſſius*, and to revenge *Julius*'s death. Unto him *Hircanus* ſent a Preſent, a Crown of Gold, in which were

were ſet ſundry precious Stones, praying him to ſtrengthen his Kingdom in his Hands, and to be a means of a League to be made between *Octavianus Auguſtus*, King of Kings, and him; as there was between him and *Julius*; which *Antonius* granted. About that time *Antigonus* Son of *Ariſtobulus* writ to *Pagurus* King of the *Perſians*, to aid him againſt *Hircanus*, to remove him, and to reſtore the Kingdom to himſelf, promiſing to give him for his Travel Five hundred pound weight of Gold, and an Hundred *Iſraelitiſh* Virgins. So *Pagurus* gathered an Hoaſt againſt *Iſrael*, and *Antigonus* departed out of *Jeruſalem* with much People of *Iſrael* that took his part, and joined themſelves to *Pagurus*.

Theſe came to *Jeruſalem*, beſieged it, fought many Skirmiſhes, and gave many great Aſſaults unto it; till at length they undermined the City; then took they *Hircanus*, and ſlew *Phaſelus*. And to the intent *Hircanus* might be clean removed from the Prieſthood, *Antigonus* that had deprived him of the Kingdom, cut off (beſides that) one of his Ears. But *Herod* eſcaped, and fled to *Auguſtus*, Emperor of *Rome*.

Pagurus therefore having made *Antigonus* King of *Jeruſalem*, returned home into *Perſia*, carrying *Hircanus* as Priſoner with him. But *Auguſtus* appointed *Herod* to be King over all *Judea*, giving to him a very ſtrong Army of the *Romans* to obtain it withal. In the way thither, *Herod* met with *Alexandra*, *Hircanus*'s Daughter, and *Marimi* her Daughter, that ſhe had by *Alexander*, Son of *Ariſtobulus*, and brought them again into the Land of *Iſrael*, where he took *Marimi* to Wife, and ſolemnized the Marriage with her in the Mount of *Galilee*, for there the chief of all *Iſrael* dwelt, with

with whom he took peace. *Marcus Antonius*, Companion in Office with *Octavian Auguſtus*, about that time made a Voyage through all the Weſt Countries, to ſubdue them to the *Romans*, together with *Egypt*, *Damaſco*, and *Syria*. Him *Herod* accompanied to the Flood of *Euphrates*, and helped him not a little. For the *Arabians* lay in wait for him in the way, and intercepted all that would aid *Marcus Antonius*. *Herod* met with them, and vanquiſhed them. Wherefore *Antonius* was very glad of *Herod*'s Valiantneſs, and brought him again to *Iſrael*, together with *Caſſius* his Captain and Lieutenant of the Wars, having alſo his Letters to all the Captains of *Syria*, of this Tenour. *Ye ſhall underſtand, that our Lord and Maſter*, Octavian Auguſtus, *King of Kings, hath appointed* Herod, *the Son of* Antipater, *to be King of the Land of* Juda. *Therefore as ſoon as theſe Letters come to you, ye ſhall with ſpeed aid him. No Man ſhall be excuſed; all that can bear Arms ſhall go with him to* Jeruſalem, *to vanquiſh* Antigonus, *the King's Adverſary, who refuſeth to go with him, it ſhall be lawful for the Warriors to ſlay him forthwith.* I Marcus Antonius, *have ſworn by my Sword, I will not alter this that I have ſaid.* When the Captains of *Syria* had read this, they reſorted wholly to *Herod*, ſo that his Hoaſt was wonderfully encreaſed. *Antigonus* hearing of this, ſent one *Pompeius*, Lieutenant of his Wars, againſt them, who fought a ſore Battel with them, that much People was ſlain in that Battel. Notwithſtanding at length *Antigonus*'s Hoaſt went to the worſt, and had the Overthrow.

So *Herod* and *Caſſius* proceeded to *Jeruſalem*, and beſieged it the Third Year after *Herod* was made King of *Iſrael*. And when they had battered

tered down a piece of the Wall, *Cassius* with the *Romans* entred into the Town, and made a great slaughter in *Jerusalem*. They entred also into the Sanctuary, and attempted to enter into the *Sanctum Sanctorum*; but *Herod* and his Men leapt between it and them, and stood with their drawn Swords in the Temple door, to withstand their Enterprize. *Herod* was also displeased with *Cassius* for his Cruelty, and said, If ye will destroy all the Inhabitants of the City, upon whom shall I Reign in the Kingdom that *Augustus* hath given me? Wherefore straightway *Cassius* caused Proclamation to be made through all his Hoast, That no Man, upon pain of Death, should kill one *Israelite* more. This done, *Herod* apprehended *Antigonus*, and delivered him bound to *Cassius*. He rewarded also *Cassius*'s Soldiers both with Gold and Silver. Then *Cassius* offered a Present unto the Lord, a Crown of Gold, for he was sore afraid of God's displeasure, because he had fought against the Holy City. That done, he took his Journey and returned into *Egypt*, and *Antigonus* as Prisoner with him. Thither sent *Herod* unto him a Royal Reward, to make away *Antigonus*, and to murder him, fearing lest he should make claim unto the Kingdom again: Whereunto *Cassius* consented, and slew *Antigonus*.

CHAP. III.

THUS was the Kingdom surely Established to *Herod*. Then he made Wars upon all the Nations that were about him, constraining them

to become Tributaries, by which means he grew to ſuch Power, as never any of his Predeceſſors were to be compared unto him. After all this, *Pagurus*, King of *Perſia*, releaſed out of Priſon *Hircanus*, Son of *Alexander*, and promoted him to be Head of all the *Iſraelites* that were fled into the Land of *Senaar*, and into the Dominion of the *Perſians*, and he became their King. This *Hircanus* had a fervent deſire to ſee the Holy City, and the Houſe of the Sanctuary; alſo how *Herod* (whom he took for his Son) and his Kingdom did. *Herod* hearing that *Hircanus* (who had been Priſoner in *Babylon*) was now ſet at Liberty, and in great Honour, he was afraid of him, miſtruſting leaſt the *Iſraelites* would reſtore unto themſelves the Kingdom of their Fathers; wherefore he caſt in his Mind how to do him a Miſchief: He then writ this Letter unto *Pagurus*, the Contents whereof were ſuch; *Thou ſhalt underſtand that* Hircanus *is he that brought me up, and uſed me even as his Son; now therefore ſince I came to be King in* Jeruſalem, *I have called to my remembrance the goodneſs that he hath done to me, wherefore my deſire is to reward him according to his Benefits; therefore I require thee to ſend him to me, otherwiſe aſſure thy ſelf of Wars between thee and the* Iſraelites, *with their Confederates.*

Pagurus having read this Letter, ſent to *Hircanus*, giving him to underſtand; That if he would go to *Herod* he might: But notwithſtanding *Herod*'s Threats, he ceaſed not to give *Hircanus* all good Counſel he could, adviſing him to take heed of *Herod*, becauſe he is (ſaith he) a Bloodſhedder, and a breaker of his League: And he hath called thee for no Love he beareth thee, but becauſe

becauſe he feareth thee. As long as thou liveſt ſhall he never ſleep ſoundly, leaſt the Kingdom ſhould be devolved unto thee: It is better for thee to remain here in ſome Honour, though it be not of ſuch Eſtate, than go thither to die with great deſpight, and end thy Old Age with a bloody Death. Furthermore thou ſhalt know, ſuch is the Diſpoſition of Men's Hearts; If there be two Men, the one in Honour, the other in Contempt; after time ſhall come, that the Deſpiſed ſhall be had in Honour, and the Honoured be neglected; never will he that is now honoured, and before was in Contempt, be content to ſee him that was before Honoured, nor ſpeak friendly to him: For he will think hitherto, according to his accuſtomed manner, he hath deſpiſed me, how much more when his Dominion is taken from him, and his Servants Reign in his room? Moreover, *Herod* knoweth right well, that Mens Hearts are inclined to him that is the true King. And it might be ſo, if thou wert meet for the Prieſthood, that he would promote thee unto it, and be Governour of the Kingdom himſelf: But ſeeing thou art diſmembred, having one of thy Ears cut off, and thereby art unmeet for the Prieſthood; thou ſhalt remain in *Jeruſalem*, deprived both of Kingdom and Prieſthood, which is uncomely for thee. Such Counſel gave *Pagurus*, King of the *Perſians*, unto *Hircanus*: Yea, and all the *Jews* that were in *Babylon*, beſought him that he would not go unto *Herod*.

Notwithſtanding he would not be perſuaded, and why? For it was the Lord's Will and his Deed, that the Injury done unto the *Sages* whom his Father and Grand-Father ſlew, and the Injury com-

mitted to *Honiauriga*, might return upon his Head and be revenged, so that no Remnant of the House of *Chasmoname*, no Name, no Residue, no Kinsman, or Posterity should be left alive. *Hircanus* therefore took his Journey toward *Jerusalem*, and *Herod* came forth to meet him, embrace him, and kissed him; after brought him to his House, and feasted him daily, calling him his Father before all Men, albeit in his Heart he conspired to kill him, which *Alexandra* his Daughter, and Mother-in-Law to *Herod*, knew well enough, who opened it unto *Hircanus*, but he would not credit her at the first, till on a time he perceived the Matter clear to be so: Then devised he how to fly to *Maloc* King of *Arabia*; he sent therefore to *Maloc* to send him Horses and a Chariot to fly withal; but the Messenger dealt unfaithfully, and lewdly with him, for he brought *Hircanus*'s Letters privily unto *Herod*, who rewarded him well for his Labour, and bad him go to *Maloc*, and to let him know what Answer *Maloc* gave. The Messenger upon this, went and delivered the Letters to *Maloc*, who fulfilled *Hircanus*'s Request, sent him Horses and a Chariot, writing in this sort: *I have sent thee Horses and Horsemen, come therefore unto me, and whatsoever thy Heart desireth, I will do it for thy sake.* So the Messenger brought the Answer secretly to *Herod*; whereupon he sent straight to the Place in which he understood *Maloc*'s Men to lurk, waiting for *Hircanus*, and caused to apprehend them alive. Then *Herod* commanded to call together the Elders, before whom he willed also *Hircanus* to be brought, and of him the King demanded, *Tell me whether thou hast written any Letter to* Maloc, *King of* Arabia? He answered, *I writ none.*

Then

Then was *Riſtius* the Meſſenger brought in as his Accuſer, and the Men of War alſo of *Arabia* that were apprehended, who declared the whole Matter before the Council, ſo that *Hircanus* was quite daſhed. Then the King commanded him to be put to death, and ſo was the Kingdom eſtabliſhed unto *Herod*. The time that *Hircanus* Reigned was Forty Years and Six Months. After the death of his Mother he Reigned Three Years, and *Ariſtobulus* his Brother removed him, making him Prieſt: Again, Three Years after he returned to his Kingdom, and Reigned Four Years.

Then *Antigonus*, Son of *Ariſtobulus*, depoſed him, cutting off his Ear, and baniſhed him out of the Holy City. So after, when *Herod* his Servant came to the Kingdom, he returned to *Jeruſalem*, and *Herod* ſhed his Blood guiltleſs: Yet notwithſtanding had delivered *Herod* from the Hands of the Elders, who would have put him to Death, for the Death of *Hizkias*. From that time *Hircanus* wrought no Evil in the ſight of the Lord, nor offended him in any great matter, ſave only in this, that he bare too much with *Herod* in ſhedding the innocent Blood, wherefore his own Life went for the other: Therefore happy is he that never forgetteth any part of his Duty. *Marimi*, the Daughter of *Alexander*, the Son of *Ariſtobulus*, the Wife of *Herod*, had a Brother, whoſe Name was *Ariſtobulus*, him *Herod* would in no wiſe promote to the High Prieſt-hood, becauſe he feared the Children of *Chaſmoname*, although his Wife made earneſt Suit, and lay ſore upon him for the matter: But the King made High-Prieſt one that was nothing of the Kindred of *Chaſmoname*, whoſe Name was

Haniel. Notwithstanding, when he had once dispatched *Hircanus*, his Wife's Progenitors, Father of *Alexandria*, his Mother-in-law; then he deposed *Haniel* the High Priest, and preferred his Wife's Brother *Aristobulus* to the Dignity, who, although he were but a Child, yet he was wise, and of good understanding, and beautiful withal, so that in all *Israel* was not a goodlier nor handsomer young Man than he was. And this *Haniel* was the first that ever was deposed from that Office of the High Priesthood; for never did King of *Israel* attempt the like afore *Herod*, who did this to quiet his Wife, and to fulfil his Mother-in-laws mind: Notwithstanding this, *Alexandra*, his Wife's Mother, was not content, nor satisfied, for the Death of her Father was such a Grief: but always spake snappishly to the King that he committed her to Ward. Then she writ to *Cleopatra*, Queen of *Egypt*, Wife unto *M. Antonius*, a Noble Man of *Rome*, declaring unto her all the mischief that *Herod* had done to the Posterity of *Chasmoname*, and desiring of her Aid. To whom *Cleopatra* made this Answer, If thou canst find the means to come to me secretly, thou shalt perceive what I shall do for thee.

When *Alexandra* had read the Letter, she sent to *Aristobulus* her Son, the High Priest, shewing him that she would fly to the Sea *Japho*, and from thence would take Shipping into *Egypt*, persuading him also to fly with her. We will (saith she) make two Coffers, one for me, and another for thee; and we will with Rewards allure our Servants to carry us out privily, whereby we may fly to save our Lives. This their Device was perceived of one of *Hered*'s Servants, who forthwith made the King privy unto it,

it. The King commanded his Servant that bewrayed them, that when they did convey the Coffers, they ſhould bring them to him; which the Servant did. So when the Coffers were brought to the King's Preſence, he cauſed them to be opened, and took out *Alexandra* and her Son *Ariſtobulus*; to whom the King ſpake ſharply, and rebuked them ſore. But *Alexandra* anſwered him again as ſhort; inſomuch, that the King, moved with Anger, flung away from her into his Chamber, ſaying, It is better to ſit ſolitary in a Corner of the Houſe, than with a brawling and ſcolding Woman in an open place. The King diſſembled the matter, and ſhewed no great diſpleaſure a Year after.

As *Ariſtobulus* the High-Prieſt, apparelled in his Pontifical Veſtures, ſtood in the Temple, nigh unto the Altar to offer Sacrifices, the *Iſraelities* beheld his Beauty, his Wiſdom, and Behaviour in the Miniſtry; whereat every Man rejoiced, praiſing God, that had not taken all away, but left one to revenge the Injuries done to the Houſe of *Coaſmoname*. The King hearing this, was ſore afraid, and not a little diſpleaſed, thinking to himſelf the *Iſraelites* would reſtore the Kingdom of their Fathers unto him: He perceived every Man's Heart to be inclined towards him; wherefore he deliberated a while, and in the Feaſt of the Tabernacle he removed to *Jericho* with all his Houſhold; whereas he made a great Feaſt to all his Nobles and Servants, placing them every one after his degree before him. *Ariſtobulus*, High-Prieſt, he ſet upon the right Hand; and as they eat, drank, and made merry, certain of the King's Servants were diſpoſed to go ſwim in *Jordan*. To theſe the King had given

ſecret Commandment, that they ſhould deſire *Ariſtobulus* to go and bathe with them in *Jordan*, and then to drown him. So when they were going, they came to *Ariſtobulus*, and moved him to keep them Company, which he would not, unleſs the King gave him leave: Wherefore he asked the King leave, but he denied him at the firſt; yet at length the young Man entreated him ſo inſtantly, that the King bid him do what he would.

He went therefore with the other young Men to ſwim. The King preſently took his Horſe and returned to *Jericho* with all his Train, leaving the young Men behind, which continued ſwimming till Sun-ſetting; and as it began to be dark, they drowned the Prieſt *Ariſtobulus* among them. Whereof when Tidings came to the King, and it was known that he was dead, the People wept, and made great Lamentation, conſidering his Vertue, Nobility, and Beauty, every Man was full of Sorrow, that he ſhould have ſo ſhort a Life; and they bewailed ſo much, that it was heard afar off. But *Marimi* chiefly, and *Alexandra*, the young Man's Mother, could in no wiſe be comforted. Yea, the King alſo wept and made great moan, for it repented him that he had done ſo wicked an Act; yet all the People knew well enough, that the thing was procured by the King; inſomuch, that *Alexandra*, his Mother-in law, letted not to tell it to his Face, that he was the murderer of her Husband, and of her Father, and now laſt of all her Son, to whom the King anſwered neither good nor bad.

From that day forward there was continual Hatred between *Alexandra* and *Marimi*, and *Kipazim*, the Mother of *Herod*, and *Salumith* his Sister, that

that came of baſe and ſervile Blood. For *Marimi* caſt in their Teeth, to their Faces, That they were not of the Seed of *Iſrael*; but prophane, unholy, and of baſe Birth. Notwithſtanding *Herod* loved *Marimi* as his Life, wherefore he would never diſpleaſe her as long as ſhe lived, nor ſay ſo much to her, as, Why ſaidſt thou ſo?

Theſe things done, *Marcus Antonius*, a Nobleman of *Rome*, next unto *Octavian Auguſtus*, King of Kings, being ſent by *Auguſtus* to War upon the Kings of the Weſt-Countries, reigned in *Egypt*; and by the provocation of his Wife, rebelled againſt *Octavian Auguſtus*, made War with him both by Sea and Land. And foraſmuch as *Egypt* is near adjoining to the Land of *Iſrael*, *Herod* joined with him, and helped him. For *Marcus Antonius* had aided him before in ſuch ſort, that no King durſt meddle with him for fear of *Marcus Antonius*. Whereupon when *Marcus* conſpired againſt his Prince and Maſter, *Herod* aided him with an Army, with Horſemen, and with Ships alſo, againſt *Octavian*. In which Wars *Octavian* got the Victory, ſlew *Antony*, and all his People, coming by Ship into the Iſle of *Rhodes*, and ſo into the Land of *Egypt*.

Herod hearing that *Marcus Antonius* was ſlain, and that *Octavian Auguſtus* was come into *Egypt*, he fainted for fear of the diſpleaſure of *Octavian*. Yet at length he took heart unto him, prepared a Royal Preſent to be carried before him, and followed after to *Octavian Auguſtus*. And ſetting forwards, he called *Joſeph*, the Husband of *Salumith* his Siſter, whom he made chief of his Houſhold, commanded him, that if *Octavian* put him to death, he ſhould poiſon *Marimi* his Wife, ſaying, It ſhould not

not be seemly for Kings, that any mean Man should marry with a King's Widow, and sleep with her upon the King's Bed.

So then he took his Journey towards *Octavian Augustus*, who then was at *Rhodes*, where he understood *Octavian* to be displeased with him, for that he had aided *Marcus Antonius*. Therefore as soon as *Herod* came to *Octavian Augustus*'s presence, having his Crown upon his Head, he took it off, and fell down prostrate upon the Ground, at *Octavian*'s Feet, saying, Most noble Emperor, I confess my trespass against your Majesty, that I loved *Marcus Antonius* my Companion in League, who was my Neighbour, and aided me; and 'tis true that your Majesty, since the time you made me King, have heard of mine Affairs that hapned unto me, but never succoured me. This *Marcus Antonius* did not so. I confess therefore, that in his Wars against your Majesty, I aided him with an Army, with Horsemen and Ships: Neither went I out with him for any Wars upon mine own Borders; but whensoever I went with him I helped him to the utmost of my Power. When he was falling, I bolstred him up, and when he stumbled, I raised him again. Amongst all these I protest also, that I would not be counted of your Majesty a breaker of League; but now *Marcus Antonius* is dead, wherefore whether that it shall please your Majesty to restore me my former Estate or no; for as much as I have kept touch with *Marcus Antonius* against your Majesty, amongst others; if you put me to death, you will do me no wrong, but Justice because by the Law of Arms I have deserved Death.

When *Octavian Augustus* heard him speak so, he said unto him, Arise thou King of *Israel* in Peace; be

be of good Comfort, and fear not, for thou art worthy to be nigh, yea, next unto my Perſon. I know that *Marcus Antonius* was inticed by his Wife, and would not follow my Counſel, for if he had, I dare ſay he never would have conſpired againſt me. So he commanded the Crown to be ſet again upon *Herod*'s Head, and made a League with him. Then they went both together toward *Egypt*, to be revenged upon *Cleopatra*. But that wicked Woman, when ſhe ſaw her City to be overcome, put on her moſt precious Apparel, and ſitting upon the Throne of her Kingdom, commanded a Viper to be brought unto her; which as ſoon as ſhe had ſuffered to ſting her Breaſt, ſhe died. As *Octavian Auguſtus* came to the Palace, and ſaw her ſit there, he rejoiced that he might be revenged on her, and commanded to thruſt her from her Throne; but when they came to her, and found her dead, it grieved *Octavian* very ſore.

In this while *Joſeph*, *Salumith*'s Husband, diſcloſed unto *Marimi*, that the King had commanded, if it ſo happened to him to be put to Death by *Auguſtus*, that he ſhould poyſon her. Whereupon *Marimi* conceived yet a greater Hatred toward the King, inſomuch, that when the King was returned in ſafety, and ſound, and with Honour alſo from *Octavian*, and that all his Men and whole Houſhold rejoiced greatly, *Marimi* ſhewed no Countenance of Gladneſs, no, not when the King himſelf told her how greatly he was magnified and honoured of *Octavian Auguſtus*, but always ſhe was very ſad: *Salumith*, the King's Siſter, perceiving that *Marimi* ſo vexed the King, ſhe told him how *Joſeph* her Husband had lain with *Marimi*, whiles he

he was with *Auguſtus*. But *Herod* (ſay what ſhe could) gave no Credit to her Words, knowing that ſhe envied *Marimi*, until at length he asked the Cauſe of *Marimi*, why ſhe rejoiced not as others did, when he returned in ſafety from *Auguſtus*, but was very ſad, which ſhewed her to have Rancour and Malice in her Heart towards him? She anſwered, Thou haſt ſaid heretofore, that thou loveſt me above all thy other Wives and Concubines; yet thou didſt will *Joſeph*, thy Siſter's Husband, to poiſon me. When *Herod* heard this, he was exceedingly abaſhed, that *Joſeph* had diſcloſed his Secret, and began to miſtruſt with himſelf that which *Salumith* told him, that he had ſlept with his Wife indeed, and upon that, detected that Secret. Therefore he departed out of his Palace in a great Anger and Rage, whereby *Salumith* perceived that he deteſted *Marimi*, and therefore ſhe accuſed her further, ſuborning falſe Accuſers and Forgers of Lyes, to witneſs that *Marimi* would have poiſoned the King, whereof ſhe had divers Preſumptions alſo by her Countenance. She added moreover, If thou (ſaith ſhe to the King) let her eſcape thus, ſhe will ſpeedily deſtroy thee, and bereave thee of thy Kingdom; the Law giveth a Man this Counſel, If any Man go about to murther thee, prevent him, and ſlay him firſt.

With this, and ſuch like Words, ſhe ſo moved the King, that he commanded to bring *Marimi* forth, and to be beheaded in the High Street of the City. And as ſhe was brought forth into the Market-place of the City, all the Women of the City followed her: *Alexandra* her Mother alſo curſed and railed at her, ſaying, Come out thou that haſt abhorred thy Husband, and conſpired againſt thy Lord:

Alexandra

Alexandra wept also, as though it had been for the Wickedness that her Daughter had committed, thinking surely to please the King by that means, and to blear his Eyes, if, peradventure, he might suffer her to live, till she might have opportunity to poyson him. *Marimi* thus going to Execution, held her Peace, and looked neither to the Right-hand nor to the Left, nor yet feared Death any thing, knowing that she was innocent in Deed and Thought, and therefore God would render her a good Reward in the World to come; wherefore she bared her Neck without fear, and they cut off her Head, shedding the innocent Blood. But God made no delay in punishing the same, for there fell a sore Plague and Pestilence in the House of *Herod*, so that his chief Servants, his Noble Women and Concubines died sore thereof, yea, throughout *Judea* reigned vehemently; which Afflictions all *Israel* knew well enough, chanced unto them for the Blood of *Marimi*. They cryed therefore unto the Lord, saying, *Wilt thou for the Offence of one Man, deal so cruelly with the whole Congregation?* The Lord took pity therefore upon the Land, and withdrew the Plague from the People. The King repented him also that he had shed Blood without a Cause; and Love so grew in his Heart, that he was sick, and at Death's Door. Then *Alexandra*, *Marimi*'s Mother, sought means how to poyson him, which being uttered unto the King, he commanded to apprehend her, and to kill her. In this manner dealt *Herod* with all the Posterity of the *Macchabees*, leaving none alive that were called by that Name: *Herod* put to Death also *Josephat*, the Husband of *Salumith*.

The

The King had two Sons, *Alexander* and *Ariſtobulus*, by *Marimi* his Wife: They were both at *Rome* when their Mother ſuffered; for their Father the King had ſent them thither to learn the *Roman* Tongue: When they heard Tidings of their Mother's Death, they wept and mourned for her, hating their Father for his Cruelty. Soon after, the King their Father recover'd of his Sickneſs, was eſtabliſhed in his Kingdom, builded ſtrong Cities, and roſe to great Proſperity. In the Thirteenth Year of his Reign there fell a great Dearth in the Land, wherefore the King took out of his Treaſure much Gold and Silver, and precious Stones, wherewith he ſent into *Egypt*, and procured plenty of Corn, and refreſhed with Bread all that lack'd, and were in diſtreſs of Hunger; yea, he ſpared not his own proper Goods: And not only to the *Iſraelites* ſhewed he this Liberality, but alſo to all that came unto him out of other ſtrange Nations, hearing of his Renown: Moreover, in all his Wars he had good Fortune. Beſides this, he thought it good to renew the Houſe of the Sanctuary, whereupon he deliberated with the *Iſraelites* to have their Advice for the building of it, after the ſame quantity and meaſure that *Solomon* King of *Iſrael* had builded it. For the *Jews* returning from Captivity in the time of *Coreſeh*, began to build it after the meaſure that *Coreſeh* preſcribed them and not as it was before. The People of *Iſrael* hearing that the King was purpoſed to pull down the Temple to the Ground, and build it afreſh, they made him no anſwer, fearing, leſt when he had pulled it down, he would not be ſo haſty to build it up again. But the King perceiving what they feared in their Minds, ſaid he would not ſlack the matter no

nor reſt till he had brought it to paſs. He ſaid moreover, that he would take out of his Treaſury plenty of Gold and Silver, and give it to graving, alſo precious Stones, Stones of Thaſies and Marble. To the Carpenters alſo, and Maſons, he would deliver Timber and Stones, Gold and Silver, Braſs and Iron, to make all things neceſſary to the work. Wherefore if he pulled down the Houſe, he was able to build it ſtraightways again.

So he pulled down the Houſe, and repaired it again, and finiſhed it in length a hundred Cubits, all of white Marble, ſo that the whole height of the Stone was in all, an Hundred and twenty Cubits. For the Foundation was 20 Cubits within the Ground, and 100 above. The breadth of every Stone was Twelve Cubits, and the thickneſs thereof Eight Cubits; every Stone was of like bigneſs: The Gates of the Houſe he covered with fine Gold and Precious Stones finely ſet therein: The Threſholds were of Silver, and the Tops alſo. He made alſo a Vine of Gold, a marvelous cunning piece of work, the Arms thereof, or bigger Branches, were glittering Gold; the leſſer Branches, Slips, or lateſt ſhoots of Gold, ſomewhat Red, and all above was yellow Gold, whereupon hung cluſters of Cryſtal. The Vine was ſo great that it weighed a Thouſand pound weight of pure Gold. In all the World was not the like to be ſeen. He made alſo a Porch, and before the Porch two Walls of Silver, marvelouſly and cunningly wrought. Behind the Houſe, toward the Weſt, he made a Court of a hundred and fifty Cubits long, and a hundred in breadth, which was paved with pure Marble, toward the South and North. The length of the Court was alſo a Hundred and fifty Cubits, and 100 in breadth. He

erected

erected in it also a Hundred and fifty Pillars of white Marble in Four Ranks. The length of one Rank was Forty Cubits, and every Pillar was Forty Cubits high, and Three Cubits thick.

The Pillars were all of like measure, as the Court of the North-side, and of the South was also of like measure, with all the Pillars thereof. Towards the East, the Court contained Seven hundred and Twenty Cubits, even to the Brook *Cedron*: No Man ever saw the like Building in all the World. The Vine that he made, placed he before the Porch. In the extream parts of the Court, he made also Walks and Galleries of such height, that they that walked therein might easily see the Waters running in the Brook *Cedron*, by the space of a Cubit. Between the Porch and the House also (as though it were a Vail or Partition) the King made a Wall of Silver, of half an handful thick; in the which was a Door of beaten Gold, and upon the Gate a Sword of Gold, of twelve pound weight. There were certain Posies Graven in the Sword, as this; *What Stranger soever approacheth nigh here, let him die for it.* So the things that *Herod* made in the Temple were wonderful: Neither was there ever heard of, in all the World, any King that was able to erect such a Building.

When the Work was finished, the King sent to *Saroas* his Pastures for his Cattle; from whence were brought him Three hundred young Bullocks, and very many Sheep, according to his Princely Estate. So then they dedicated and hallowed the House with great Joy and Gladness.

There was one certain Day in the Year, when as the King was accustomed to make a great Feast to all

all his Court, to all his Nobles and *Sages* in *Israel*: Against that self same day the King was minded to finish his Work, which made both him more glad, and all his People. The same also was commanded to be done in all the Provinces of his Kingdom, sending his Letters by his Pursuevants, to the Noblemen, Captains, and Presidents of the Provinces, that they would observe that Day after the same manner every Year. The People also that were squandered in their Enemies Countries, their head Rulers and Captains came out of every Country, far and near, to see the House and the King, for they could never believe it, till they had seen it: And when they had seen it, it exceeded far that they had heard of it.

These things done, the King's two Sons, *Alexander* and *Aristobulus*, which he had by *Marimi*, came home from *Rome* to *Jerusalem*, in a great Heat and Fury, with a strong Company, yea their Hearts were very heavy also; for *Alexander* the elder had Married the King of *Cappadocia*'s Daughter, and *Aristobulus* the Daughter of *Salumith*, the King his Fathers Sister. These coming to *Jerusalem*, went not to the Court to do their Duty to the King their Father, neither would they see him; whereby the King gathered, they were devising some Mischief against him: Moreover, all his Men gave him warning to take keed of them, and to keep his Power or Guard about him. He had a Wife of base Stock out of the Country, before he came to the Kingdom, by whom he had a Son named *Antipater*. And when he had put *Marimi* his beloved Wife to death, he called home his Wife, which he had disdained before, to his Court.

Wherefore now, seeing the two Sons of *Mariam* hated him, he appointed *Antipater*, his Son, to be Heir apparent; and to raise his Estimation, he gave him all his Treasure, made him Lord and Ruler of all that he had; affirming, that he should reign after him. This *Antipater* had a subtle Wit, and his Talk was daily to his Father, If it like your Majesty, wherefore should you give me all these things, when as these two Lions shall be ever in my top, and ready to destroy me. By such surmised Means he raised Discord and Hatred between them and their Father, albeit the King was loath to hurt his two Sons.

Not long after, he took a Journey to *Rome*, to *Octavian*, and his Son *Alexander* waited on him, hoping that *Octavian* would be a Means for him to turn his Fathers Hatred from him, and put all Malice out of his Mind. When the King was come thither, *Octavian* rejoiced much at his coming, saying, I have thought long to see thee. To whom hast thou left the Land of *Juda*? *Herod* answered, for the Homage that I owe unto my Lord the Emperor, I am come to appear before him, and to declare my Chances with this my Son his Servant. So he told him the whole Matter, from the beginning to the end. Then *Octavian Augustus* blamed the young Man, because he hated his Father. The young Man answered, How can I otherwise do? How can I forget the most chaste Womb that bare me, which was the holy Stock? If I forget my Mother that was slain guiltless, and without Crime, then let me forget my right Hand. These, and such like Words, spake the young Man, not without Tears, in the presence of *Octavian*; so that his Bowels were much moved, and the Noblemen that were about

about *Octavian* could not abstain from weeping, but lamented greatly.

Octavian first reproved *Herod* for his great Transgressions and Cruelty; then laboured he to pacifie the young Man with comfortable Words, bidding him to honour his Father, and to submit himself unto him. When he had done as he willed (for he would not strive against the Emperor's Commandment) *Octavian* took the young Man by the Hand, and put it into *Herod*'s Bosom. Then his Father kissed and embraced him, so that they both wept; after that, they took their leave and departed from *Octavian*, who comforted them, and gave them a Gift, committing it into *Herod*'s Hands.

Herod yet perceived, that the Hatred of the Children of *Mariami* would not be appeased: Whereupon when he came home to *Jerusalem*, he called together all the Elders of *Israel*, and said unto them, I had determined once to place one of my Sons Captain over the People of the Lord, but I might not do it without the Consent of *Octavian Augustus*.

Now therefore I have appointed my Three Sons, and have divided my Kingdom equally amongst them: Help ye them against their Enemies, but in no wise shall ye help one of them against another: And if ye perceive any Breach of Friendship between them, do what lyeth in you to make it up. Whereunto he made them swear presently in *Jerusalem*; and the Bond being made, each Man departed home to his House.

But for all this, the Hatred between *Antipater* and his two Brethren was nothing diminished, for he feared them, because they were of the House of *Chasmoname*, and allied with King's of great

Power; he ſuborned therefore falſe Accuſers, to ſay unto the King that the young Men, Sons of *Marimi*, were determined to deſtroy him: Likewiſe he ſet Variance between *Salumith* and them; for ſhe was in greater Eſtimation than he, inſomuch that the King did nothing without her Counſel; the ſame wrought he alſo between *Pheroras* the King's Brother and them. But to *Salumith* he ſaid, Doſt thou not conſider how the Sons of *Marimi* know that their Mother was put to Death by thy Counſel? Therefore if they may bring to paſs to make the King away, they will hew thee to pieces. But when the young Men heard this, they came before the King, and ſwore they never intended to hurt their Father, and with weeping they ſo perſuaded the King, that he believed them, and they got his Favour again: Whereat *Antipater* was not a little diſpleaſed, therefore he hired falſe Witneſſes, to ſay they ſaw *Alexander* the King's Son, upon a certain Night, with his Sword drawn before the King's Palace, minding to Murther *Antipater*. He ſuborned alſo certain of the King's Servants to witneſs againſt *Alexander*, that he ſhould give them great Rewards to allure them to his Pleaſure, and to abuſe them in unnatural Venery, which they refuſed. Moreover, that he deſired them to poiſon the King, which they would not agree alſo to do: Whereupon the King was ſore diſpleaſed towards him, commanding not only him, but all that took his part or defended his Integrity, to be apprehended and put in Priſon, that Execution might be done upon them. Then *Alexander* writ unto *Archelaus* his Father-in-law, deſiring him to come to *Jeruſalem* to his Father *Herod*.

This

This *Archelaus* was a very wise Man, and a noble Counseller: When he was come to *Jerusalem*, *Herod* was very glad of his coming, and demanded what Matters brought him thither at that present; he answered, I have heard that *Alexander* thy Son and my Son-in-law, hath attempted to rebel against thee; it is not possible but my Daughter his Wife should be accessary to this thing, and yet she hath not shewed it unto thee, wherefore I utterly detest her, as one that hath conspired against thee; yet nevertheless I know well, that for the love thou beareſt unto me, thou would'ſt spare her, for this Cause I am come unto thee, that when thou hast put him to death, I also may slay my Daughter; for it is better that we should make them away, than they us.

Herod hearing this was very glad, and gave Credit to his Friendship: When *Archelaus* perceived that *Herod* had a good Opinion of him, he altered his Communication, saying to the King, First let us diligently examine, and well try the Cause, forasmuch as there are many false Witnesses, and lying Persons in the World, and let us not shed innocent Blood upon any uncertainty: For *Archelaus* had a great suspicion that *Herod* had given too light Credit, knowing how ready he was to hear an evil Tale, which was the Cause of the Mischief that befel upon the People of his House. Well, *Herod* thought his Counsel good. One of them that accused the King's Children, was *Pheroras* the King's Brother; and to say the Truth, he was the chief of all. *Herod* loved *Archelaus*, the King of *Cappadocia*, as himself *Archelaus* perceiving, turned his Tale to rebuke the King, saying, Thou art now waxen old, and well stricken in Years, thou sufferest these

Back-biters to rule thee, who ſtir thee to work all theſe Miſchiefs in thy Houſe; yea, *Pheroras* thy Brother hath falſly provoked thee againſt thy Sons. When *Pheroras* heard theſe words, he was ſore afraid, for indeed he had ſeduced the King. Therefore came *Pheroras* to *Archelaus*, and beſought him to ſave his Life. *Archelaus* anſwered him, If thou wilt obtain Pardon for thy Wickedneſs, come and fall before his Feet, and confeſs that thou haſt ſpoken falſly againſt his Sons, then I will promiſe thee that he ſhall be merciful unto thee, and to his Sons. *Pheroras* did ſo, confeſſed that he had falſly accuſed the King's Sons. Then *Archelaus* beſought the King for Pardon, and he granted it; after that he entreated him that the young Men might be delivered out of Priſon, which the King alſo commanded to be done. The young Men therefore came before the King, and fell down at his Feet, and the King was loving to them, and embraced them kindly. He made great Joy alſo, that *Archelaus* came in ſo good an hour to him, to whom he gave for Gift Seven hundred pound Weight of Gold, with many precious Stones, and Concubines, and diſmiſſed him. But *Antipater* again ſuborned falſe Accuſers, and writ counterfeit Letters, in the Name of the King's Sons, to one of the Captains, declared how they would conſpire and kill the King; and by ſuch means he encreaſed the Enmities between them and their Father many ways, that the King commanded them to be put in Priſon, and moſt ſtrong Irons to be laid upon them. Beſides this, *Antipater* had ſurprized and won the Hearts of the King's chief Rulers and Servants, that they procured his Barber to bear falſe

Witneſs

witneſs againſt *Alexander*, how he hired him to kill the King at ſuch time as he ſhould ſhave his Beard. When the King heard his Barber ſpeak, he was much troubled in his Mind, inſomuch, that he ſaid, I am weary of my Life, to hear theſe Pick-thanks, that open my Ears to fill my Head with Tales. I can do no way better, than to give Charge, that whoſoever brings me any ſuch occaſions hereafter of any Body, ſhall ſuffer Death for it: Wherefore he commanded the Barber to be ſlain, and his two Sons to be brought forth and hanged upon Gallows's, ſhedding their innocent Blood.

Then rejoyced *Antipater*, ſuppoſing himſelf to be as ſure of the Kingdom, as though it were in his Hands; when he was not aware, that *although he was never ſo high aloft, yet was there one higher than he, who conſidered his Doings.* *Alexander* had two Sons, *Thigarus* and *Ariſtobulus*; and *Ariſtobulus* had three Sons, *Herod*, *Agrippa* and *Alexander*.

When the King returned to *Jeruſalem* (for he was in *Samaria*, by the Lake ſide, when his Sons were put to Death) he commanded that his Nephews ſhould be brought to the Court, and taking pity on them, embraced and kiſſed them, weeping very ſore, both he and all his Servants: For it greatly repented him for the heinous Deed that he had done. But when the time of Mourning was paſt, he called the chief of *Iſrael* together, and ſaid unto them, I am now grown in Age, and waxen gray headed, uncertain how ſhortly I ſhall die. I ſee here before me theſe little fatherleſs Children, which I never can behold without great Anguiſh of Mind; for when I look upon them, I call to remembrance what great damage I have done unto their Father in my fu-

rious outragiousness. Now therefore I would commit them to the Tuition and Custody of some Man that might be a Patron and a Father unto them, to succour them continually with his Power. All the People answered that he had well spoken. He spake therefore unto his Brother *Pheroras*, Thou shalt be their Patron and Defender, and shalt give thy Daughter to *Thygarus*, *Alexander*'s Son. He also commanded his Son *Antipater* to give his Daughter to *Herod*, Son of *Aristobulus*. And the Marriages were knit, and Composition made in the King's Presence.

When *Antipater* marked the Love that the King bare towards the Nephews, he began to be in great Care; for *Thygarus*, *Alexander*'s Son, had a Grand-father by the Mothers side, a King of great Power; namely *Archelaus*, King of *Cappadocia*.

He falls down therefore at the King's Feet, to dissolve and break the Friendship that he bare towards his Nephews, and to leave speaking in their Cause as he had done, but he prevailed not. Therefore he left his Father, and went to *Pheroras* the King's Brother, made a Confederacy with him, and desired him to frustrate the Bond that was between himself and *Herod*, and also between him and *Thygarus*, the Son of *Alexander*, that was hanged. So *Pheroras* came to the King, turned his Mind, and dissolved the Covenant of Marriage. This done, *Pheroras* and *Antipater* (that sate upon the King's Throne) were become great Friends, banquetting one another Day and Night, and discoursing of their Affairs.

When this came to the King's Ear, he was sore afraid of their Combinings, and commanded that his

his Brother *Pheroras* ſhould for evermore be baniſhed the Court. *Antipater*, his Son, was ſent to *Octavian Auguſtus*, to eſtabliſh the Kingdom unto him, and to enter in League with him: For *Herod* was ſo old, that he could not go.

Antipater journeying toward *Rome*, paſſed thorough *Egypt*, deſirous to ſee it before the Death of his Uncle *Pheroras*: And as he travelled by the High-ways of *Egypt*, there came a certain Merchant with a Vial in his Hand, cloſe covered, which cryed, ſaying, Who will buy a thing of great Price before he ſee it? *Antipater* marvelled at his Words, and asked him what was in the Vial: But the Seller told him not what it was before he had bought it, and paid dear for it: Then whiſpered he in his Ear, telling him that it was a ſtrong Poyſon that would kill one out of Hand. This Vial *Antipater* ſent to *Pheroras*, to be kept until he returned from *Rome*: In the mean Seaſon *Pheroras* died, and his Wife hid the Vial. After, when *Antipater* came Home again from *Rome*, *Pheroras*'s Wife and he fell at Strife, inſomuch, that ſhe objected unto him, That he was the Cauſe *Pheroras* was baniſhed the King's Preſence, the Sorrow whereof was his death. On the other ſide, *Antipater* went about to accuſe her, ſowing Diſcord between her and the King, to ſtir him againſt her. He ſuborned alſo a certain Eunuch or gelded Perſon, to go to the King, and inform him, how that at what time he took diſpleaſure with *Pheroras* his Brother, and baniſhed him his Preſence, *Pheroras* procured a ſtrong Poyſon, and gave it to his Wife, commanding her to deſtroy the King therewith: The King hearing this, was wroth with the Eunuch, and ſaid, I ſearched

ched for that venom long ago, when it was noiſed that thy Houſhold Servants would give it me to drink, but I could not find the thing to be true; yea, I have been too raſh in ſuch Matters, for I put my Wife *Marimi* to Death without cauſe, and *Alexandra* my Mother-in-law, with my two Children. When *Antipater* heard that the King credited not the Eunuch, he made ſuit to the King, to ſend him to *Octavian* the ſecond time; for he was afraid of the Vial that was in *Pheroras*'s Wife's Houſe. He had writ alſo with his hand, how that he ſent it, intending therewith to poiſon the King's Sons Children. *But he that prepareth a Pit for another, oftimes falleth into it himſelf:* So deſiring the King to ſend him, he let him go.

After this, the King commanded to make ſearch, if the Eunuch's words were true or no; he ſent firſt for *Pheroras*'s Houſhold Servants, and examined them whether ever they could perceive that *Pheroras* was in mind to hurt him. They all ſware, No.

Then the King commanded to ſcourge them very ſore, but they confeſſed nothing, although ſome died under their hands in the Examination: Some he ordered with many kind of Torments: Of ſome he cauſed to pluck out their Teeth; and as he had ſcourged a certain Woman-ſervant, which had been very truſty to *Pheroras*, at the length when ſhe could no longer ſtand for ſtrokes, ſhe cryed out and ſaid, The holy and bleſſed God revenge us on *Roſtios* the King's Wife, *Antipater*'s Mother, which is the cauſe of this. The King hearing theſe words, bad let her alone, ſhe will diſcloſe all: Then ſpake ſhe, *Antipater* made Feaſt every foot

for

for thy Brother *Pheroras* and himself, and as they eat and drank, they devised how to poison thee, especially whenas *Antipater* was going to *Octavian*, for they said, Except we destroy him, he will destroy us, as he hath done all the Children of his House. Moreover he loveth the Children of his Sons that were put to death, which grow apace, and it is possible he may change his Mind, and make one of them King. *Antipater* also said to thy Brother, the King makes as though he were much my Friend, but I trust him not; he gave me (saith he) a hundred pound Weight in Gold, but all that satisfieth not me. When the King heard this, he told how he had given *Antipater* this Gold secretly: and the Woman said moreover, there is a Vial of strong Poison in *Pheroras*'s House, that thy Son sent out of *Egypt*; straightway the King sent to *Pheroras*'s Wife, that she should bring him the Vial of Poison her own self; when she saw the King's Eunuchs come to fetch her whether she would or no, she got up to the top of her House, and cast her self down head-long to kill her self, because she would not see the King, nor abide his Torments, but she did not thereof; whereupon the King's Messengers brought her in a Horse-litter, and set her before the King: Then she confessed to him, how *Antipater* his Son had conspired with *Pheroras* to kill him with a Poison that he had bought in *Egypt*, and sent it to *Pheroras* when he went to *Octavian:* and how *Pheroras* being at the point of Death, repented him thereof, charging that we should never give that Venom to *Antipater*, but pour it upon the Ground, that the King might not be poisoned therewith; and I did

as

as he bade me, caſt it out all, ſave a little that I kept in the Glaſs Bottom, for I ever feared that which is now come to paſs.

Then at the King's Commandment, the Vial was brought forth before him, and there was a little of the Venome left, wherefore they give better Credit to her words; ſo that the King was content with her, and bad his Phyſician heal her: And ſhe recover'd.

This done, the King writ to *Antipater* to come home with ſpeed, becauſe I am old (ſaith he) and weak, uncertain how ſhortly I ſhall die.

CHAP. IV.

THE King had alſo two other Sons at *Rome*, *Archelaus* and *Polemus*: So when *Antipater* writ to anſwer his Father's Letters, he ſignified unto him, that his two Sons had defamed the King, and ſlandered him unto *Octavian*. But the King anſwered him, Come and bring them with thee, and I will order them as thou thinkeſt good. Notwithſtanding *Antipater* lingred for the ſpace of ſix Months, to ſee if he might learn ſomewhat of his Father's Doings, but he could hear nothing: The Meſſengers his Father had ſent, lay upon him every day, and urged him to make haſte: Therefore, at the ſeven Months end, he took his Journey towards *Judea*, and came to *Cæſarea*. There heard he his Father had taken Diſpleaſure with his Mother, and baniſhed her the Court, but he could not learn what ſhould be the Cauſe, therefore he was ſtricken with ſuch fear, that he would have gone back again. But they that waited upon him

him, being desirous to go home to their Houses and Families, dealt craftily with him, and persuaded him, that if he should now turn back out of his way he should justifie his Enemies words to be true; but if thou come once to thy Father's Presence (say they) who loveth thee so entirely, thou wilt prevail against thy Foes, and get the upper hand of them that trouble thee.

So he followed their Counsel, and came to *Jerusalem*. When he entred into the City, no Man came forth to meet him, nor once to bid him welcome home: For all the People hated him for his Lyes, Slanders, perverse and wicked Counsel, but chiefly for fear of the King. Yet he went forward to the Court, although with a fearful Heart. When he came to the King's Presence, he fell down and did his Duty; but the King turned away his Face, and could not abide to look upon him. He went home therefore unto his House with a heavy Heart, hanging down his Head, and hiding his Face. Therefore his Mother told him how their Counsel concerning the Vial of Poison was bewrayed, and how the King was wonderfully incensed toward him; That it increased his fear more and more. The next day, by the King's Command, he was brought forth; and, before all the Chief of *Israel* assembled together, the King sate to Judge *Antipater*'s Cause: There the King rehearsed unto them his Son's Lewdness and Lyes, how he had seduced him, and incited him to kill his Children that were of the King's Blood, far better and more virtuous than he; insomuch that with a loud Voice, the King burst out, and bewailed his Wife *Mariam*, whom he had put to death without a Cause, that his two Sons, that were far off, might hear him

Then

Then *Antipater* lift up his Head, and began to ſpeak craftily and ſubtilly. Firſt he forgot not to give gentle Words to pacifie his Father's Wrath, but that he could not do; after he fell to entreaty, in ſuch ſort, that all the Nobles were moved to pity, and bewailed his evil Fortune, not without Tears, ſave only *Niraleus*, the King's Secretary, who loved the King's Children that were put to death. He rebuked them all that were ſorry for the Calamity of *Antipater*, crying with all his might, Where are ye *Alexander* and *Ariſtobulus* that were ſlain guiltleſs? Lift up your Heads and behold this wicked Man fallen into the Pit that he himſelf made; ſee how his Foot is catched in the Net that he himſelf laid for others. Mark you not how your Maker revengeth your Death, and requireth your Blood at his Hand in the time of his Deſtruction? *For the wicked Man is ſpared until the time of his Death.* So the King himſelf, very much incenſed, ſent to fetch a condemned Perſon out of Priſon, who being brought before them, and taſting a little of the Poiſon in the Vial, fell down dead therewith.

Then the King commanded *Antipater* to be carried to Priſon, and to be laid in ſtrong Irons. The Fortieth Year of his Reign, which was the Seventieth Year of his Age, King *Herod* fell ſick, and no Remedy, no Phyſick could be found to help him, neither his Servants nor Phyſicians could procure him any Reſt, ſo grievouſly came his Diſeaſe upon him, with ſhortneſs of his Breath, and through the Anguiſh of the manifold Evils that had hapned upon him by his own Folk. Whereupon he cryed out, ſaying, Woe may he be that hath none left to ſucceed him in his Kingdom, or none to go before his Coffin, and mourn

for

for him at his Death. Then called he to his remembrance his Wife *Marimi*, and his Sons, rehearſing them by name, howling and weeping ſtill continually. Upon a certain day, when his Sickneſs came ſore upon him, he called to his Servants to fetch him ſome pleaſant Apple, to ſee if it might comfort his Heart; and when they had brought it, he asked for a Knife to cut it, and one was brought him. Then he gathered his Strength unto him, and reared himſelf upon his left Arm, and perceiving his Life to be full of Sorrow and Lamentation, he took the Knife with his right Hand, and fetched his Sway to thruſt it into his Belly; but his Servants ſtept to him, and caught his Arm, holding his Hands, and would not ſuffer him to do it. Then he wept ſore, and all his Servants, that their Voice was heard out of the Court, and ſhortly all the City was in an Uproar, ſaying, The King is dead, the King is dead. *Antipater* being in the Priſon, heard the noiſe, and asked what Buſineſs is this? They anſwered him, The King is dead. Then he rejoyced wonderfully, ſaying unto the Jaylor, Strike off my Irons, and let me out, that I may go to the Palace, and I will remember thee with a good Turn. The Keeper anſwered, I fear leaſt the King be yet alive; I will go therefore and know the Truth, and come again by and by. *Antipater* ſeeing he could not get looſe, wept for Anger at the Keeper: So the Keeper came to the Court; which being told to the King, he commanded him to be brought before him: Then the King asked him, What did *Antipater* (I pray thee) when he heard this Mourning, and that I was dead? The Keeper anſwered, He was very glad thereof, and when I would not ſmite off his Irons, and let him out, he wept for Anger. The King cryed unto his Lords

Lords, see how he hated me, being yet in Prison, if he were here, he would do what he could to kill me, he would not do as my Servants did, make haste to wrest the Knife out of my Hand. As true as God liveth, he shall never have that which he gapeth for; so the King commanded he should be put to Death: and there was not one that would intreat for him, or desire the King to the contrary, but every Man was glad of his destruction.

The King commanded the Keeper to bring him forth to the Market-place; which done, his Head was cut off, and so he missed of his purpose; moreover, the King commanded his Body to be taken and carried to the City of *Ankalia*, there to be buried, but not in the City: That done, and the People being returned from the Burial, the King sent to call all the Nobles of *Israel* together, and enforcing his strength, he sat up in his Bed, and commanded to call his Son *Archelaus*, on whom he laid his Hands, and made him King over *Israel*; then shouted every Man, God save the King. The King lived five days after the Execution of *Antipater*, then he fainted and died. He reigned over *Israel* 40 Years; he was a worthy Warrior, a wise and prudent Man, a goodly Man of Person, having God on his side. He ever loved the *Sages*, *Hillel* and *Samai*, with their Companions: He enriched the second House more than all other Kings, and was more liberal than all the Kings that were before him. His Gifts and Rewards were rich, for he counted Gold and Silver as Chaff and Stones: He kept *Israel* in peace from all his Enemies; he builded also a fairer Temple than K. *Solomon:* But he made the Yoak of tribute and exaction in *Israel* more heavy, and gave open Ear to evil Tongues.

He

He was a cruel Blood-ſhedder of poor and innocent Perſons, and *Archelaus* his Son reigned in his room. He willed before his Death, that they ſhould bury him in the City *Erodion*, Two Days Journey and a half from *Jeruſalem*: So they put him in a Coffin covered with Gold, ſet here and there with Precious Stones, the Bed under him was wrought with Gold and full of Precious Stones, likewiſe upon his Head was a Cloth of Bayes, powdred with precious Stones, and upon that a Royal Crown, made faſt to the Left-ſide of the Coffin, and on the Right-ſide was a Regal Scepter; upon the Bier was alſo a Cloth of Bayes, very thick powdred with precious Stones, Cryſtal, Amethyſts, and very many Sapphires. Then all the chief Men of War went about him in their Coats of Fence, and drawn Swords in their hands, with Helmets on their Head, as in the time of War. After them came *Archelaus* his Son, that was made King; then followed him all the People. There were fifty of his Servants that went about the Bier, every one having a Chafing diſh of Gold in his Hand, wherein they burnt ſweet Woods and Perfumes continually; as many as went about him, caſting upon the Hearſe pure Myrrh. He was born by certain great Lords, and Noblemen of *Iſrael*, upon their ſhoulders, going leiſurely, and with a Majeſty, till they came to *Erodion*, where they buried him with great Honour, the like was never done to any King. Theſe things done, there reſorted together ſuch as hated *Herod*, and were weary of their own Lives whiles he lived, rejoycing that they had eſcaped his Hands; ſaying, We have looked till our Eyes bleared, waiting for the Death of *Herod* that Tyrant, and Blood-ſhedder, that oppreſſed us with ſuch heavy Yokes,

that left us nothing to live on, for the Tributes and Taxes that he laid upon us; yet now *Archelaus* his Son is worse than he. Wherefore they consulted together, and cast their Minds and good Will toward *Antipater*, the Son of *Salumith*, the King's Sister, one of the blood of *Chasmoname*, and went with him to *Octavian Augustus*, requesting him to translate the Kingdom from *Archelaus* to *Antipater*; but he would not grant them their Suit. Yea, he rather confirmed and assured the Kingdom to *Archelaus*, who wrought Wickedness in the sight of the Lord, for he married his Brother *Alexander*'s Wife, that had Children by *Alexander*, and committed many great Offences.

The Ninth Year of *Archelaus*'s Reign, it chanced upon a Night he dreamed a Dream: He thought he saw nine Ears of Corn, very good and full grown, upon one Stalk; then came a great Ox and did eat them up all at one bit; by and by he awaked, and perceived it was a Dream; therefore calling one of the *Sages* of *Israel* unto him, he shewed him his Dream: The Wise man said, this is the Interpretation of it: The nine Ears fresh and full, be the nine Years which thou hast Reigned; The great Ox is the great King *Octavian Augustus*; This Year thou shalt be removed from thy Kingdom, because thou hast neglected the Word of God, and hast married thy Brother's Wife: To this *Archelaus* answered him neither good nor bad. Within Five Days after, *Octavian* came towards *Jerusalem*; and when *Archelaus* went to meet him, he put him in Prison, deposed him from the Kingdom of *Israel*, and made *Antipas* his Brother King in his stead: He turned his Name also, and called him *Herod*; that done, he returned to *Rome*. Whiles *Antipater* was King, died the Emperour *Octavian*

Octavian Auguſtus, in the Fifty Sixth Year of his Reign, and *Tiberius Cæſar* ſucceeded him.

This *Antipas* alſo wrought Wickedneſs in ſundry Abominations more than any that was before him, for he took his Brother *Philip*'s Wife from him which had already Children by *Philip*; for this ſhameful Deed, *Rabbi John Baptiſt*, the High Prieſt, rebuked him, wherefore *Antipas* put him to Death.

There was at that time one Jeſus, *a Wiſe Man, if it be lawful to call him a* Man, *for he was a Worker of wonderful Works, and a teacher of ſuch Men as gladly did hear the truth; and had many Diſciples, both of the* Jews, *and alſo of the* Gentiles. *This Man was* Chriſt, *who after he was accuſed of the chief Rulers of our Nation, and condemned by* Pilate *to be Crucified, was nevertheleſs much beloved by them, who loved him even from the beginning. To theſe he appeared the third day alive, according as the Prophets by Divine inſpiration had told before, as well of this, as alſo of many other things which ſhould be done by him. And even to this Day the* Chriſtian *Sect, which took their name of him, continueth.*

Againſt this Man *Antipas* before-named, came *Tiberius*, Emperor of *Rome*, to whom when *Antipas* repaired, he apprehended him, laid him in Irons, and ſent him into *Spain*, where he Died: *Archelaus* alſo that was depoſed before, died in the time of this *Tiberius*'s Reign. Then *Tiberius* made *Agrippa* (the Son of *Ariſtobulus* whom *Herod* put to Death) *Antipas*'s Brother, King in his ſtead. The time that *Antipas* Reigned over *Iſrael*, was Eleven Years. In *Agrippa*'s time died *Tiberius Cæſar*, and *Caius* ſucceeded him: This *Caius* called himſelf a God, and would ſuffer no Man to wor-

ſhip any thing in his Empire but himſelf: He continued not long in this Dignity, but decayed and died. After him ſucceeded *Claudius*.

Claudius being dead, *Nero Cæſar* was Emperor, *Agrippa* Reigned over *Iſrael* 23 Years. In his time *Nero* ſore oppreſſed *Iſrael*, by ſetting cruel *Preſidents* over them, which left them nothing to live upon; and beſides that, he puniſhed them with divers Torments, until at length they were conſtrained to rebel againſt the *Roman* Empire and *Nero Cæſar*, to rid themſelves from under his Subjection. And above all other, one *Florus*, Preſident and Captain of the *Roman* Army, moſt grievouſly oppreſſed the *Jews*, and had done many Things very wickedly. For not only he ſhed innocent Blood, raviſhing at his Pleaſure, Wives, and deflowering Maids in the Cities of *Juda*, but alſo robbed, with great Cruelty, every Man of his Goods; he polluted the Temple, and upon the Beams thereof, he hung thoſe that he took Diſpleaſure at.

It chanced that *Berenice*, King *Agrippa*'s Siſter, came at that time to *Jeruſalem* out of Devotion to viſit the Holy Place. She ſeeing *Florus* violently oppreſs the People, and for payment of Exactions and Tallage to ſlay many of them, even at the entrance of the Temple, ſhe came forth weeping unto *Florus*, beſeeching him to ſpare the People; for ſhe pitied them very greatly: Yet *Florus* relented nothing; but when ſhe was departed from him, he flouted and mock'd her, though ſhe were the King's Siſter, and that in the Temple of the Lord.

There was preſent at that time, a valiant young Man, *Eleazar* the Son of *Anani* the High-Prieſt. He, while his Father was executing his Office, could

not

not abide to see the *Israelites* so mis-used at *Florus*'s Hands; but being kindled with a fervent Zeal, sounded a Trumpet, whereby there assembled about him forthwith divers Companies of young Men, goodly Warriours, by whose Aid he raised a great Commotion, and encountred with *Florus* and the *Roman* Soldiers, of whom he made great Slaughter, prevailing much; and getting at length the upper Hand of *Florus*, overthrew all the Host, so that *Florus* was constrained to fly alone out of *Jerusalem* into *Egypt*. In the way as he fled, he chanced to meet with King *Agrippa* coming from *Rome*, from *Nero Cæsar*, and going home into *Judæa*, to whom *Florus* declared what had hapned to him through the Youth of the *Jews* at *Jerusalem*: And as *Agrippa* had passed *Egypt*, and drew toward *Jerusalem*, his Sister *Berenice* directed her Letters unto him, moving him to rejoin with the *Jews*, and to aid them; the People also came wholly the space of Forty Miles out of the City of *Jerusalem* to meet him, and fell down flat before him, crying, *God save our King* Agrippa: But the King studied all he might to procure Quietness and Peace to the City, and People. So he entred into *Jerusalem*, accompanied with two Noble-men of *Rome*, worthy Captains, whom he brought with him in his Train; and when he came into the midst of the City, the People cryed mainly out unto him, saying, *Deliver us, O King, and let thy Hand and Help be on our side to succour us, for we will never more be under the* Roman *Subjection.* The King hearing this, pitied the People very much, notwithstanding, he was not content that they were minded to rebel against the *Roman* Empire. Wherefore he called the Peo-

ple together at the entrance of the Court of the Temple, where were present the Elders of *Israel*, and all the chief Men, with the High-Priest *Anani*, and declared unto them the Power of the *Romans*, the Strength of their Kingdom, and what Nations round about them they had subdued, in such sort, as no remainder of them was left: Wherefore he besought them not to provoke the *Romans*, nor to destroy the People remaining in *Israel*.

He added moreover, *If ye will give ear to mine Advice* (saith he) *I know it well, dear Brethren, that there resteth in your Heart a great Grief, and I my self am full of Sorrow and Anguish, that we are not of power to withstand the* Romans; *albeit if you will be ruled by Counsel, ye shall find a Redress for this Matter. For where Counsel is, and good Deliberation, there's Safety, and things come to prosperous Success; ye shall sustain for a while the Yoak of the* Roman *Captains, till I certifie* Nero *of the Matter by my Letters, and intreat him to rid us of these Rulers. I beseech you be not hasty of Liberty: Many seeking Liberty, have fallen into further Captivity and greater Bondage; there be among our People many evil disposed Persons whose delight is in Wars, for it is their whole study, amongst whom many good Men do also perish; wherefore hear my Words. As for them that be Wise, they may perceive the Matter themselves; they that lack Experience, let them learn Wisdom at my Sayings. Keep therefore silence, which shall be as well to mine as your own Commodity, for I shall not need to strain my self, but speak the softlier with less pain; and ye on the other side may the better hear and understand what I say. If ye hold not your peace, ye shall have two Discommodities; ye shall interrupt my com-*

communication, and hinder your selves from hearing. But now to the purpose: Ye shall be content, and suffer till I write to Rome *of these Matters, that* Cæsar *may remove these evil Rulers, and send us them that be more Humane and Gentle; if ye may have such an one, then shall you not think your selves in Bondage, but in Liberty; and worthily, for then only is servitude grievous, when as the Ruler is an unjust Man; and wicked. Now therefore stay your selves, quarrel not with them, for although they be wicked, yet will they be ashamed to do wrong openly, for what they do, they do it secretly; but if you should accuse them too much, they would rub their Foreheads, and do it openly without all shame; so should you make of your Judges and Rulers your open enemies. But it were far better to suffer an unjust Governor than a just Enemy, for the one robbeth Men privily, the other is an open destroyer; provoke them not therefore. Consider the wild Beasts, that be under Mens power, and kept in Chains, as Lions, Bears, and Leopards: If a Man let them alone, they are quiet and harm no Man: But if a Man go to their Dens and anger them, they will fly upon him and worry him, and others too that be present: The same ye may perceive in a Fever and an Ague, which if a Man will go about to cure at the beginning, he shall make it more grievous; but if he will remedy it by leisure, the fervency of it will easily be quenched. Now therefore refrain your selves, and take heed that you draw not* Cæsar *upon your heads, and the whole* Roman *Empire:* Cæsar *coveteth not your harm, neither sent unto you these Rulers to hurt you, his eyes cannot see from* East *to* West, *nor his hand reach from* Rome *hither, for it is flesh and blood; but if you will abide till I may send Embassadors to* Cæsar, *I doubt not but I shall remove these Rulers, and rid you of them peaceably, without any War*

or Bloodshed, if ye be utterly determined to resist the Roman *Empire, ye shall understand ye be in no wise able to do it, for God is every where on their side, so that they be Lords throughout all the World, and all People serve them, and shall do so till their End shall come: But if you will not do this for your Sakes, yet do it for your own Countries Sake, your Children and Wives, the Sanctuary and Priests, whom ye are bound to love and spare, lest you cast away and undo them all at once. I beseech you take my words in good part, for I have spoken nothing but what is for your good, and that may further our peace with the* Romans, *which I most wish. If you will be ruled and chuse Peace, I will take your Part, and do the best I can for you; but if you will needs have War, ye shall have it alone for me, I will not meddle with you.*

With this, *Agrippa* fell on weeping, and so did also all the Elders with him, and the Men of most Wisdom, the chief in all *Israel*; yea, *Anani* the High-Priest also, could not refrain from Tears: Notwithstanding, *Eleazar* his stout Son, with his routs of Warlike Young-men about him, they wept not at all, nor would hearken or give any ear to wholesome Counsel, but all at once, with their drawn Swords, violently rushed upon the *Roman* Captains that came with *Agrippa*, and slew them, their Men, and all the Multitude that was with him in *Jerusalem* and *Judæa*. The Elders in *Judæa*, with the wisest and goodliest *Israelites*, seeing what was done, departed from *Jerusalem*, fearing *Nero* and the Cruelty of the *Romans*: Therefore they took the Town of *Sion*, and remained there, for they would not be taken of the *Romans* to be of the same Confederacy with the other: The

Seditious

Seditious hearing that, took the Temple of the Lord; so Sedition and Civil Wars fell between the Seditious and the Ancients: For when *Eleazar* heard, that the Elders and the Heads of the People were fled to the Mount *Sion*, he and his Company set upon them, prevailed against them, and slew a great many of them; *Agrippa* perceiving the Power of the Seditious grew apace, he sent out of his Camp, where he lay without the Town, two Valiant Captains, one named *Darius*, the other *Philippus*, with 6000 Men to succour those Elders and *Sages* that were desirous of Peace: These prevailed against *Eleazar*, and the Seditious that took his part; made a great slaughter of them, skirmishing for the space of Seven Days together, and at length put them to flight, and pursued them to the Temple. From that time forth the Wars increased more and more, between *Eleazar* and his Complices, and *Agrippa* with his Host, and the *Sages*, Elders, and Princes that took their part. Upon a time when the Captains of *Agrippa* entred the Temple, certain Cutthroat Murtherers, raised by the Seditious, mixt themselves amongst the King's Bands, and getting behind their Backs, wounded them with Daggers that they had under their Jackets; so that the King's Soldiers having Lances, and great arming Swords in their Hands, such as they use in the Wars, could not wield them in the Press; by this means many of them were slain, and the Seditious got the Victory. Thus *Darius* and *Philippus*, with the *Roman* Army, were put to flight; and the Elders with the *Sages*, that were desirous of Peace, departed out of Town and fled to K. *Agrippa*. Then had *Eleazar* and the Seditious, the whole Rule of the City, and all

to

to their great Damage: For the fury of the Seditious increaſed to ſuch Outragiouſneſs, that they ſet on fire King *Agrippa*'s Houſe that he had in *Jeruſalem*, ſpoiled all his Treaſure, and all that was any thing worth they divided amongſt themſelves. They burnt the Books of Accompts, and Bills of Debts, every one that were in his Palace. *Berenice*'s Houſe alſo, the King's Siſter, they ſet on fire: And they ſlew alſo the cunning Artificers that were Maſters of the King's Works; ſo their Rule and Power in the City grew every Day more and more grievous than other.

CHAP. V.

IN thoſe Days dwelt the *Jews* and *Aramites* together in all the Cities of *Syria*, amongſt whom alſo was War waged: For the *Cæſareans* brought the *Romans* into the Town againſt the *Jews*, and ſlew them as many as they could find in the Town. The *Damaſcians* alſo conſpired together to deſtroy all the *Jews* that dwelt amongſt them, which thing they kept ſecret from their Wives, becauſe for the moſt part they favoured the *Jews* Religion. Therefore the *Aramites* upon a certain Night, Armed for the purpoſe, beſet all the Ways and Entrances into the Town, and Houſes alſo, and ſlew about Ten thouſand of the *Jews*, coming upon them unawares, when they were in their Beds, nothing miſtruſting any ſuch Matter. When the *Jews* of *Jeruſalem* heard how the *Aramites* had dealt with the *Jews* in their Country, ſuddenly they put themſelves in Arms, and in a Fury and Rage, like as

as it had been Lions and Bears that had loſt their Whelps, they ran to *Damaſco*, burnt their Holds, put the *Damaſcians* to the Sword, Men, Women and Children, even the very ſucking Babes: yea, their Oxen, Sheep, Camels and Aſſes, with all other Cattel, leaving none alive. And thus they dealt with many Cities of the *Syrians*, ſlaying and killing them, not ſparing either Old or Young, Male or Female, but deſtroyed all in moſt cruel wiſe; even the very Infants and Sucklings they haled from their Mother's Breaſts, and murthered them inſomuch, that all the whole Land was full of the ſtink of the dead Bodies that were ſlain, for there was no Man left to bury the Carkaſſes. So the *Jews* waſted all the Land of the *Aramites*, and had deſtroyed it, had not *Caſſius*, a Captain of the *Romans*, delivered *Syria* and the Country of *Zapha*. The People therefore departed wholly from *Aram*, to return into *Judea*, and in the way they came to *Scythopolis*, a City in *Syria*, intending to beſiege it, for it was yet left untouched, and was very ſtrong: At that time alſo the *Jews* and *Aramites* dwelt together in it. The *Jews* therefore that were without, offered peace to the *Jews* that dwelt in the Town, but they refuſed it and defied them, railing at them, and for their friendly Offer, requited them with opprobrious Words, and with Injuries alſo.

For thoſe *Jews* that dwelt in the aforeſaid City, with the *Aramites*, lived together like Brethren, and for the moſt part they were of the Levitical Tribe, ſtout Men and hardy. The Hoſt of the *Jews* without the City ſaid unto them: We come friendly unto you, and would aid you. The other *Jews* within anſwered: We will neither your Friendſhip

nor

nor Aid: The Army of the *Jews* hearing that, consented and agreed to raise their Siege, to go to *Jerusalem*, and there to remain, for they had a great Booty of Gold and Silver that they had gotten together of the Spoils of *Syria*.

After this, the *Syrians* that dwelt in *Scythopolis* said to one another, put case the *Jews* return again and make War upon us, surely if they should so do, these *Jews* that dwell among us would join with them, and deliver up the City into their Hands, and then would they be revenged upon us, and destroy us, as they have done the other Cities of *Syria*: Therefore they agreed to say unto the *Jews* and Inhabitants of the City with them, *We understand your Country-men will Invade us again, and make War upon us, wherefore depart ye forth of the City with your Wives and Children, and lodge in the Wood nigh unto the City, till their Army be gone again, and then you shall return unto us.* The *Jews* were content to fulfil their Minds, went out of the City and placed themselves in the Wood.

There was amongst them a certain young Man, named *Schimeon*, a good Man of War, fierce, big made, and very strong withal; he in the favour of the *Gentiles* had slain many *Jews*, and destroyed much of the People of God. For during the time that the *Jews* besieged *Scythopolis*, he issued out continually, and skirmished with the Host of the *Jews*, many times putting them to flight, and never would suffer them to waste the Town, or to do any harm to the Inhabitants thereof.

Now as *Schimeon* with his Father *Saul*, an honest old Man, and the rest of the People of the *Jews* that dwelt in *Scythopolis*, remained together boldly

in

in the Wood, without mistrusting any harm, the *Romans* joined with the *Syrians* in great Number, entred the Wood and slew the *Jews*, all that ever they could find, to the Number of Thirteen thousand: *Schimeon* himself, with his Father, and their Families, had pitched their Tents nigh unto a fair Fountain that was in the Wood, to whom, when their Enemies came to slay them, and destroy their whole Families, *Schimeon* ran upon them with his drawn Sword, made a great slaughter of them, and constrained them to retire: But when a great Multitude environed him, and he perceived all the rest of the *Jews* were slain, he with the Houshold only remaining, neither saw he any way to escape, he stept upon a little Hill with his naked Sword, saying, *Hearken unto me ye* Syrians *and* Romans, *and ye that dwell in* Scythopolis. *I will speak unto you a few words of Lamentation. Now I perceive that justly and not without a Cause, ye make War against me, without any favour or consideration that I delivered you from the Host of the* Jews, *and never suffered them to do any Displeasure to you, your Wives and Children, nor to your City, as they had done to other Cities of* Syria. *For I am he, that for your Sakes have Warred against my Country men to please you withal: Yea, both their Blood, and mine, have I pledged unto you: And have kept inviolated the Love of Strangers, hating my own People, of whom for your Pleasures I have slain oft both the Fathers and the Children; and now ye render Evil for the Good I have done unto you. But indeed God of his just Judgment hath stirred you up to reward me in this sort, to murther me, that have so often preserved you: Now therefore ye shall bear me witness that I shall sufficiently and sharply enough, take Vengeance*

of

of my own Life, not without rage and fury, moſt ſeverely, becauſe I have ſlain my Fellows and Friends; I will therefore ſlay my ſelf to be avenged of my ſelf, for my Brother's Blood that I have ſhed; and ſo ſhall be revenged of their Blood, and ye ſhall well perceive me to be of that Courage, that rather than ye ſhall ſlay me, and after Boaſt and Brag how ye have killed Schimeon, *I will bereave my ſelf of my Life, and puniſh the ſhedding of my Brother's Blood no otherwiſe than the Law puniſheth a Murtherer and Man-killer.*

When he had ſpoken this, his Eyes were filled with Blood, and his Face with Rage, and ſo inflamed with Fury; laying apart all pity, ran and caught hold of his Father, haled him out of the Wood, and ſlew him. Then ſlew he his Mother, leſt ſhe ſhould intreat him for the Children, and be ſorry for their Sakes: That done, his Wife came running of her own accord, and held her neck down to the Sword, leſt ſhe ſhould be conſtrained to ſee her Children die. Yea, *Schimeon*'s Children came and offered themſelves to be ſlain, leſt they ſhould ſee the Death of their Father, or remain after him to be delivered to the Enemies. After this, he ſlew all his whole Family, that not one of his ſhould come into the Hand of their Enemies. Finally, he gathered their Bodies together into one place, like a Valiant ſtout Warriour, and then boldly goared himſelf on his own Sword, leſt any Man elſe ſhould impair his ſtrength, or boaſt that he had killed him.

All this *Schimeon* did with a great Courage, to take puniſhment of himſelf, becauſe he had beſtowed his Love rather upon Strangers than upon his own People, and to declare his Force and Manhood.

So

So he died an abominable and deteſtable Death, ſave only it was an Argument of his haughty Mind and great Courage, as it is ſaid before.

Now when the *Jews* had thus Rebelled againſt the *Romans*, and ſlain their Soldiers and Captains, King *Agrippa* went to *Rome*, and recounted unto *Nero Cæſar*, the Emperor of *Rome*, all that was hapned; whereupon *Nero* ſent Captain *Caſſius* (that was at that time in *Syria*, and had made War upon the King of *Perſia*, and vanquiſhed him and all his Power, and ſubdued his Dominions to the *Romans*) and with him a Puiſſant Army of the *Romans*, commanding him to go into *Judæa* to offer Peace unto the People, to comfort them, and to bring them again into League with the *Romans*, if it might be. *Caſſius* therefore took his Journey towards *Judæa*, *Agrippa* met him in the way, and informed him what had hapned unto him concerning the *Jews*; how he had offered them Peace, and they would have none of it; how alſo they had burnt his Palace, and ſacked it. *Caſſius* hearing that, was very glad that he had gotten ſuch an occaſion to Revenge the Blood of the *Romans* and *Syrians*, which the *Jews* had ſhed: Wherefore he levied a mighty Army and came to *Cæſarea*, and whereſoever he did eſpy the goodlieſt Buildings, thoſe cauſed he to be burnt. From thence went he to the City *Japha*, which he beſieged both by Land and Sea, and at length won it, where he ſlew in the Streets 8400 Men. After that he came to *Judæa*, where he firſt burnt all the Country about it, and whomſoever he caught without the Town, he ſlew them: But the Citizens of *Zippory* went out to meet *Caſſius*, and beſought him for peace, whom he

he ſpared, he came not nigh their Town, nor ſlew any that dwelt in their Country. The Seditious *Jews* that were in the City of *Zippori*, hearing of *Caſſius*'s coming, fled unto the Mountains, but in the way they lighted upon part of *Caſſius*'s Army, whereof they ſlew 200 Men, and wounded their Captain *Glaphyra*: Yet at length the Seditious were put to flight, and many of them, *Glaphyra* with his Horſemen purſued, overthrew and deſtroyed; the reſt fled to the Mountains. Then *Glaphyra*, Captain of *Caſſius*'s Army, went to *Cæſarea*, that was ſubdued to the *Romans*, there to cure his Wounds that the *Jews* had given him. Thence went he to *Antipire*, which as he would have aſſaulted, he perceived it to be furniſhed with a great Power of the *Jews* and Seditious: Theſe hearing *Caſſius* alſo was coming, they went purpoſely to fight with him; but perceiving that *Caſſius*'s Power was very great, they determined to encounter with him in the Plain of *Gibeon*, Fifty miles from *Jeruſalem*: Whereupon the *Jews* with their Companies feigned themſelves to fly, to the intent they might draw the *Romans* after them; and within ſix Days they came to *Gibeon*, and there reſted: *Caſſius* purſued after them with all his Hoſt, till he came to *Gibeon*, which he Beſieged and Aſſaulted alſo. It chanced then upon one of the Sabbaths in the Morning Watch, the *Jews* (Armed at all points) iſſued out of the Town, to give their Enemies a Camiſado; ſo after they had given a Token of War, they marched toward the Hoſt of *Caſſius*, whereof they ſlew 515 Horſemen, and Footmen Twenty ſeven thouſand, with the loſs of only 22 of their own Company. In that Battle did well appear the Valiantneſs of *Mugbas*, a Captain of the

the *Jews* Army. One *Blaudius* also played the Man at that same time; for at the Commandment of *Eleazer* the Priest, chief of the Seditious, he set first Foot within the *Roman* Camp. Then began the Jewish Warriours to be famous, after they had once so manfully encountred with the *Romans*. This done, *Cassius* and *Agrippa* sent their Ambassadors once again to *Jerusalem*, to *Eleazar*, the Son of *Anani* the Priest, chief of the Rebels that were in *Judæa* and *Jerusalem*, requiring Peace, and to come in League with *Eleazer*, lest the People of the *Jews* should be utterly destroyed by the *Romans* Incursions, and Invasions on every side. But *Eleazer* refused to hear the Legates, and slew one of them, because he made too many words, in persuading the Peace and League.

Upon this, *Eleazer* assembled the Priests and People together, to go out and fight with *Cassius*. *Cassius* perceiving how *Eleazer*, and the People were affected, and what minds they were of, how they had utterly conspired to destroy the *Romans* that were there, and to consume them clean, having a sufficient trial also of the Force and Valiantness of the Rebels; he determined fully to go to *Rome*, for he perceived he was not able to match with the Seditious, neither his own Power to be compared with theirs. Wherefore he would go see what end should come of the Wars, and what Counsel *Cæsar*'s Majesty would give. Taking his Journey therefore to the City of *Japho*, he found there Letters of the *Romans*, for thither was their Army come. From thence went he with them and his own Army to *Rome*, and made report to *Cæsar* of such things as had chanced: Whereat *Nero* was much abashed, and not

only he, but all the People of *Rome* were ſore aſtonied to hear of the great Puiſſance and Valiantneſs of the *Jews*: For which Cauſe the War ceaſed for that Year, ſo that the Land of *Judæa* was at great reſt, and quietneſs that Year, through *Eleazer*'s means, the head Rebel, eſpecially from the hands of wicked *Caſſius*, that had ſworn to revenge the *Romans*, to extinguiſh the *Jews*, and that he would deſtroy all the Race of them, as none ſhould be left alive.

Therefore theſe are they that delivered *Iſrael* in the time of the ſecond Temple, out of the Hands of their Enemies: What time as Wars were moved againſt the *Jews* and their Country: What time alſo Commotions and Tumults began in *Iſrael*. The firſt War was made by *Antiochus* the wicked King of *Macedonia*; who had determined not to leave one Man in *Iſrael*. His miſchievouſneſs proceeded ſo far that he ſlew the People of God, the *Sages*, and wiſe Men, Princes, Elders, and young Men, Children great and ſmall, *Iſraelites*, *Levites* alſo, and Prieſts, until all the chief Men of *Judæa* caſt their Heads together, and went to *Mattathias* Son of *Jochanan* the High-Prieſt in the Mount of *Modiit*, where he hid himſelf for the Iniquity of *Antiochus* and his Rulers, crying upon him, and ſaying, *Deliver at this Seaſon the People of the Lord, and never think to eſcape thy ſelf, whilſt the moſt wicked Enemy rangeth thus, and runneth upon thy People, and ſheddeth thy Blood*: For *the Blood of all* Iſrael, *what is it but thy Blood? and the Eyes of every Man are fixed on thee, hoping that thou ſhould'ſt aſſiſt and aid them in this Calamity, that they may find deliverance by thy means.*

Mattathias

Mattathias hearing this, wept bitterly, and ſaid, *Fear ye not, nor let theſe* Macedonians *diſmay you, the Lord ſhall fight for you, be ye only quiet.* So then was *Mattathias* ſtirred, and delivered *Iſrael* out of the Hands of *Antiochus*, and after he had overcome him, he was High-Prieſt for one Year, and then died. In whoſe room ſucceeded *Judas* his Son, who executed the Office in the Temple ſix Years, and was ſlain in Battle. Then his Brother *Jochanan* was chief in the Temple eight Years, and died likewiſe in Battle. Afterwards his Brother *Simeon* was Ruler eighteen Years, whom *Ptolomey*, his Wife's Father poiſoned at a Banquet.

Then *Jochanan* his Son ſucceeded his Father in the Office; this is, he that was named *Hircanus*, firſt of that name ſo called, becauſe he vanquiſhed a King of that name: He reigned 31 Years, and died.

After him reigned *Ariſtobulus* one Year; he was called the great King, becauſe he firſt put the Royal Crown upon his Head, and turned the Dignity of the High Prieſthood into a Kingdom, unhallowing and ſtaining the Holineſs thereof, 480 Years and three Months after the returning of *Iſrael* from *Babylon*. He being dead, his Brother *Alexander* reigned 27 Years: After whoſe death *Alexandra*, his Wife, held the Kingdom nine Years, and then died. In whoſe ſtead ſucceeded her Son *Ariſtobulus*, and reigned three Years. In this time *Pompey*, a *Roman* Captain, came againſt *Jeruſalem*, won it, and apprehended *Ariſtobulus*, bound him in Irons, and carried him Captive to *Rome*; in whoſe place he ordained *Hircanus*, his Brother, to ſucceed, who reigned forty Years. During his Reign rebelled

Antigonus, Son of *Ariſtobulus*, *Hircanus*'s Brother, and with the aid of an Army of the *Perſians*, encountred with *Hircanus*, took him Priſoner, and ſent him to *Babylon*, cutting off his Ears, that he ſhould never after be meet either for the Prieſthood, or for the Kingdom. *Antigonus* reigned three Years. In his days *Herod* fled, and joined himſelf with the *Romans*, by whoſe help he ſlew *Antigonus* the Third Year of his Reign, and reigned after him 32 Years, and then died. After *Herod*, ſucceeded *Archelaus* his Son, who was taken by the *Romans*, the ninth Year of his Reign, laid in Bonds, and ended his Life at *Rome*. Next to him reigned *Antipater* his Brother, who changed his Name and called himſelf *Herod*; he reigned full ten Years, overcame and waſted *Spain*, becauſe the King of *Spain* had raviſhed and taken away his Brother's Wife, and there died.

After him followed *Agrippa*, Son of *Ariſtobulus*, that was his Brother's Son; he reigned Three and twenty Years, after whoſe death his Son *Agrippa* reigned twenty Years. This is that *Agrippa*, of whom we now ſpeak, and of the Calamity that befel in his time upon *Iſrael*; for all the while he reigned, the Wars between the *Romans* and *Iſrael* never ceaſed, until the People of *Judæa* were led Captive into the Provinces of the *Romans*: At that time alſo the Temple was deſolate, I mean the deſolation of the ſecond Temple, which we ſaw with our Eyes builded and deſtroyed.

The 20th Year of the Reign of King *Agrippa*, the 9th day of the 5th Month that is called *Ab*, viz. *July*, *Nero Cæſar* ſent a Preſent for a Burnt-Offering, to be offered at the Temple in *Jeruſalem*, requiring Peace of the Elders and *Sages* of *Judæa* and *Jeruſalem*,

Jalem, and that they would receive him into League with them, saying, *My Request is, That you would offer my Present to the Lord your God, for his Service and Religion liketh very well; So that I desire you to join in League with me, according as you have done with the Emperors of* Rome, *my Predecessors in time past. I have heard what* Cassius, *the Captain of mine Army, hath done to you, which displeaseth me out of measure; wherefore I assure unto you a faithful League, by the Consent and Counsel of the Senate of* Rome, *that hereafter there shall never any* Roman *Captain stir Hand or Foot against you, but rather your Chieftains, Rulers and Judges, shall be all* Jews *and of* Jerusalem: *Yea,* Agrippa *your King, shall be Lord of all your Rulers, and what he commands you shall do it; the* Romans *shall only be called your Lord, and have no more to do with you.*

So when the Legates came to *Jerusalem*, they went and spake with *Anani* the Priest, informing him of *Nero*'s Mind, and shewed him his Present, placing it afore him. The Present was this; A Bull for a Burnt-offering, with a Crown of Gold upon his Head, his Horns also were covered with Gold; upon him was a Cloath of Purple, powdred with precious Stones; there went certain before him that carried ten Talents of Gold, behind followed very many Sheep for Peace-offerings. When *Eleazer*, *Anani*'s Son, heard thereof, he came and cast out of the Temple the Lord *Nero Cæsar*'s Presents, saying, *We will not profane and unhallow the Sanctuary of our Lord, with the Offerings of Strangers; for God will accept neither their Burnt Offerings nor their Peace-Offerings.* When he had so said, he sounded a Trumpet, set his Men in Array against the

Hoaſt of the *Romans*, that kept Watch and Ward in the City of *Jeruſalem*, and ſlew many of them that Day, with one of their Captains alſo, and another they took alive; he being a valiant Man, and ſeeing the Routs of the *Jews* to urge him grievouſly, ſaid unto them, *Save my Life and I will yield*; unto whom *Eleazer* the Rebel ſware that he would not ſlay him, but ſpare him for his Manhood (for he had ſlain very many of the *Jews* before) whereupon he yielded himſelf.

Then *Eleazer* ſaid unto him: *Like as thy Sword hath made many Women childleſs, ſo ſhall thy Mother be made Childleſs of thee above all others*, and therewith contrary to his Oath, he commanded his Servants to kill him. King *Agrippa* ſeeing this, was wonderful ſorry. Therefore as he ſtood in one of the Streets, he cryed, *O thou Rebel* Eleazer, *I pray God that this Miſchief, whereof thou art Cauſe, and thy Acts, may light upon thee, and thy Father's Houſe; which when it cometh to paſs, we ſhall never be diſmayed at. It appeareth they ſhall have ſomewhat to do, that ſtudy to make Peace and Tranquility in thy Days; for they are ſure to be deſtroyed with thee. How long wilt thou continue to bring us into the Bryars, thou Enemy and Hater of the Lord? why doſt thou deſtroy and waſte the Vineyard of the Lord God of Hoſts?* Eleazer anſwered him, *What, takeſt thou upon thee the name of the King; if thou be a King, why commandeſt thou not us to be puniſhed? Where be thy valiant Soldiers? Let's ſee, come thou and they together and chaſten Men, that it may be tryed whether thou be indeed a King or no; thou ſtandeſt aloof off, and when thou ſpeakeſt, thy Feet are ready to run away, as though a Dog ſhould ſet himſelf againſt an armed*

Man,

man, and bark at him, bleating out his Tongue. With this he winked upon the Rebels his Complices to run upon *Agrippa*, and take him whilſt he held him in talk: But that was perceived of one of *Agrippa*'s Servants whom he had appointed for the ſame purpoſe, to ſtand over-againſt him as nigh as he might, to mark and ſpy if the Rebels would make any ſtir toward him, and to let him have knowledge; he therefore laying his Hand upon his Head gave a ſign to the King to flee, ſaying, *Away, away, for if thou tarry any longer the Seditious will ſlay thee and us together.* *Agrippa* perceiving that, he gat from thence with all ſpeed, the Rebels purſued him, but in vain, for they could not overtake him. So he got to *Japho*, a Town under the *Romans*, where he was in ſafeguard. From thence he fled to *Rome*, and declared to the Emperor *Nero* the Miſchief that befel at *Jeruſalem*, and all that ſeditious *Eleazer* had done to his Offering; alſo how his Commandment took no place. Wherefore *Nero* joined unto him again *Caſſius* with a huge Army, wherewith they both entred *Judæa*, and won many walled Towns, amongſt which they razed *Japho*. For the *Romans* perceiving the Power of the Rebels to encreaſe, were afraid leſt they ſhould get it into their Hands, whereby it might be an Annoyance in time to come to the *Romans*, chiefly ſeeing it was a notable Haven for their Ships to arrive in *Judæa*.

After this, both *Agrippa* and *Caſſius* led their Army toward *Jeruſalem*, to War upon the Rebels, and utterly to deſtroy them. *Eleazer* and other Prieſts, with much People, hearing that, they iſſued out againſt them, and found them encamped in the

way, between *Jeruſalem* and *Japho*; but after they had joined Battle, many of the *Jews* were ſlain by the *Romans:* the reſidue, *Caſſius* and *Agrippa* put to flight, and purſued the Chaſe unto the Gates of *Jeruſalem*, Beſieged alſo the City for the ſpace of Three days. The fourth day the Prieſts and the People iſſued out ſuddenly unawares upon the *Romans*, ſet upon their Camp, and ſlew five thouſand Footmen, and one thouſand Horſemen; *Caſſius* ſeeing that he nor his could eſcape, he choſe out Forty thouſand of his beſt Soldiers, and placed them betwixt his Camp and the Prieſts, commanding them to ſtand all the Night ſounding their Trumpets, and making of fire, that he and *Agrippa* might eſcape, and that they ſhould not remove out of their place till the morrow. The *Jews* hearkning to the Sound of the Trumpets, and muſing what they ſhould mean, purſued not the *Romans:* But perceiving in the Morning they were gone toward *Cæſarea*, three days Journey off, *Eleazer* with the People followed, and in the way found their Baggage ſtrayed, that the *Romans* had caſt from them to run the lighter, and eſcaped eaſier, which they let alone and purſued them to the Gates of *Cæſarea*. But *Caſſius* and *Agrippa* got faſt within the Town, and from thence went both together to *Rome*, where they declared unto *Nero* the Emperor, how they ſped at *Jeruſalem:* And as they were making relation of this unto the Emperor, there came alſo a Poſt out of *Perſia*, with Tydings that the King of *Perſia* was revolted from the *Roman* Empire. Theſe Things troubled the Emperor ſore, to ſee almoſt all fall from him, that heretofore had obeyed the Empire of the *Romans*.

At

At the same time returned *Vespasianus*, Captain of the Host, whom *Nero* had sent into the West Parts of the World, as *Germany*, *Britain* and *Spain*, which Lands he had brought under the Subjection of *Nero*. To whom *Nero* declared, what Mischief the Priests had wrought to the *Roman* Host in *Judæa*, how they had slain the *Romans*, and so forth, as he had heard of *Agrippa* and *Cassius*, which displeased *Vespasian* greatly.

After this, *Nero* sent *Vespasian*, and his Son *Titus*, to revenge the *Romans* on the *Persians* and *Jews*, giving them Commandment to raze their Walled Cities, to beat down whatsoever they found, without sparing either Man, Woman, or Child, Infants, sucking Babes, or Old Folks, but to slay all. So that *Vespasian* and *Titus* set forward with a chosen and pickt Army of the *Romans*, passed the Seas, and came to *Antiochia*. The *Jews* having intelligence of this, chose out of their Captains Three of the principal and most expert Warriours, of whom I *Joseph*, Priest, that wrote this History, was one; who, by the Divine favour, am not ignorant in Feats of Arms, and famous in Acts of Chivalry; and *Anani* the High-Priest, and *Eleazer* his Son. To these three they committed the whole Land of *Judæa*, dividing it to them by Lot, and gave them a furniture of War. One third part thereof (which was whole *Galilee* from the Land of *Nepthali* and beyond) fell to *Joseph* the Priest, Son of *Gorion*, to his Honour and Glory, whom for his Worthiness, they named also *Josephon*, because he was then anointed, appointed and consecrated to the Wars. The second Lot came forth, which fell unto *Anani* the Priest, who had the City of *Jerusalem*, and the Country about it, with a Charge to repair the Walls,

Walls of the City, to sustain the Brunt of *Vespasian*, if he should come so far. The third Lot fell to *Eleazer* the Son of *Anani* the Priest, to whom was joined Captain *Jehoscua*, and other Jewish Captains. By the Virtue of this Lot, fell to him the whole Land of *Edom*, from *Elat* to the *Red Sea*. The rest of the Land from *Jericho* to *Euphrates*, with that also that is beyond the River, and all the Land of *Mesopotamia*, fell to Captain *Menasche*'s Lot. To other Princes of *Judea*, and to the worthiest Priests, they committed the fenced Cities from the Limits and Bounds of *Jerusalem* to *Egypt*.

Vespasian taking his Journey with his Host from *Antiochia*, came and pitched his Tents in *Aramzasa*. For he had devised thus with his Counsel; First, to invade *Galilea*, and after to try what they could do in *Judæa*. *Josephus Gorion* having intelligence of this his purpose, departed from *Jerusalem* to *Galilee*, built up the Towns that were destroyed, and repaired their Walls, Gates, Bars and Palaces: Ordained also Captains over the People, to lead and Govern them; some of Thousands, some of Hundreds, Tribunes and Decurions. He instructed the People also in Feats of Wars, what the Sound of Trumpets signified, what Sound served to fall in array, what to gather the Soldiers together, and what to divide them. After he had instructed them in the knowledge and Feats of War, he said unto them thus: *Ye shall understand (dear* Israelites) *that ye go to Fight at this present against your Enemies, wherefore let no fear overcome your Hearts, nor dismay you at the sight of your Enemies, but play the Men, take a good Courage to you, to fight for your Cities, for your Country, and for your selves: Be not afraid of Death, but rather be*

stout

ſtout in defence of your Country, that ye be not led away from it, and to fight for the Sanctuary of the Lord, that it be not ſtained and polluted with the Uncleanneſs of the Gentiles. *Conſider, that it is better to die in Battle, than to live in Captivity and Bondage: Therefore when as ye ſhall come to join with your Enemies, and ſhall ſee any of them beaten down and attempt to riſe again; whoſoever of you is by and ſeeth him, remember the Zeal of your God, whereby it becometh you to revenge his Quarrel, and being moved therewith, ſtrike him that he never riſe again; but if you ſhall ſee any of your Fellows down, being inclined with the Zeal of your God, reſcue him from the Hands of your Enemies; and if he be not yet killed, cure him. If he be dead, ye ſhall do what you can to bury him in the* Iſraelites *Burial; and ſo if we chuſe rather to die than to live, we ſhall proſper in our Wars; we ſhall die for the Covenant of our God, and deliver our Souls, bringing them to the light of Life in Heaven.*

After he had ſaid this, he choſe out of the *Jews* 60000 Footmen, and but few Horſemen: And out of theſe he choſe 600 of the beſt, ſuch as not one of them will ſhrink from Ten, Ten from an Hundred, a Hundred from a Thouſand, a Thouſand from ten Thouſand: With them *Joſeph* went to the Cities of *Agrippa* that were in *Judæa*, to win them: For *Agrippa* ſtuck to the *Romans*, were it right or wrong, with all the Power he could make. He went firſt to *Tiarva*, a great City that belonged to *Agrippa*, whereas both his Treaſure and Munition of War lay. When he approached the City, he ſpake to the People upon the Walls, and offered them Peace, on condition that they ſhould open the Gates, and deliver unto him all the Treaſure of *Agrippa*, and all his Jewels; this if they would do, he

he then would ſpare them, and kill none of them, *Were it not better for you* (ſaith he) *to take part with them that defend the Sanctuary of God and his Inheritance, than to join your Aid with* Agrippa, *which is confederate with your Enemies, and aſſaileth us, augmenting the Power of them that hate us, ſo that he refuſeth not to fight againſt the Sanctuary of the Lord, and the People of his Inheritance?* The Men of the Town condeſcending to *Joſeph*, opened the Gates, and he entring the Town, made Peace with them, and they delivered him all the King's Treaſures, for they liked *Joſeph*'s words, and conſented to take ſuch part as he took.

CHAP. VI.

AT that time came News to *Joſeph*, that troubled him ſore; namely, That *Tiberias* had rebelled and revolted from the People that dwelt in *Jeruſalem*, and were changed from his Lot, to become *Veſpaſian*'s Subjects, who had ſet a *Roman* Captain over them. For reformation whereof, he left his Army at *Tiarva*, and took Six hundred young Men with him to *Tiberias*, coming on it ſuddenly, and at unawares: And as he ſtood on the Banks of *Geneſar*, he eſpied the Navy of the *Romans*, that there lay at Road to aid *Veſpaſian*, which *Joſeph* charged to be broken in pieces, and to be ſcattered abroad in the Sea. The Men of *Tiberias* therefore ſeeing the Ships diſperſed in that faſhion, they conjectured it was done by ſome of *Joſeph*'s Hoſt; wherefore the *Romans* fled to the Town, got in, and ſhut the Gates. *Joſeph*, not-

notwithstanding, came to one Gate of the City, and cryed that the People might hear, saying, *What meaneth this Conspiracy of yours against me? Ye fight not against me, but rather against the Lord God, whose Covenant ye have transgressed, and broke the Bond that we made with him; Ye have also violated your Oath that you sware by the God of* Israel, *that we should fight against our Enemies to abate their Pride.* The People answered from the Walls, *We beseech thee our Lord, hear thy Servants speak; God forbid we should join with the* Romans, *and not rather with the People of the Lord God of* Israel, *and his Sanctuary, with the People of his Inheritance: Howbeit there be amongst us certain proud Men, ungodly Persons, that have made a League with* Vespasian, *and have brought into the Town one of his chief Captains: Wherefore, and it please thee, my Lord, to enter the City with thy Soldiers, come unto us, that we may live with thee, rather than to perish in the Hands of them that hate us.*

So they opened the Gates, so that *Joseph* went in and took the Town. Then he caused to apprehend those ungodly Persons that were there, about six hundred Men, and laid them in Irons, sending them to *Tiarva*, which he had afore taken: The other wicked Men that had aided *Vespasian*, he put to the Sword: But the chief Governour of the Town he apprehended alive, carried him out of the City, and commanded one of his Soldiers to cut off his Hands. Then the Captain besought *Joseph*, saying, *I beseech thee, my Lord, let one of my Hands be cut off, and leave me the other.* Then *Joseph* and his Soldiers laught him

to

to ſcorn, judging him to be no violent Man, nor of haughty Courage: *Joſeph* bad his Soldiers give him the Sword in his own Hand, and let him cut off which Hand he liſt, and leave him which he will. So the *Roman* Captain took the Sword, and cut off the left Hand himſelf, leaving him the Right, and ſo he was let go. He came therefore unto *Veſpaſian*'s Camp to ſhew them what Shame was done him.

After this, the City of *Zippori* rebelled alſo, making a League with *Veſpaſian* and the *Roman* Hoaſt. *Joſeph* being certified of this, made thither with his Hoaſt to beſiege it; but the Town abode the Brunt of the Aſſault, that *Joſeph* could prevail nothing againſt it, wherefore he beſieged it a long ſeaſon.

About that time it was ſignified alſo to them of *Jeruſalem*, that the *Askalonites* had entred in Friendſhip with the *Romans*. They ſent therefore *Neger* the *Edomite*, and *Shiloch* the *Babylonian*, and *Jehocanan* with a Power of the common People, who came to *Askalon*, and beſieged it a great ſpace. Within the Town was a *Roman* Captain called *Antonias*, a valiant Man, and a good Warriour: Who upon a certain Night in the Morning watch, iſſued out of the Town with his Company, to give a Camiſado to the *Jews* that beſieged the Town, entred their Camp, and made a great Slaughter, continuing the ſame till it was Day-light, ſo that about 10000 of the *Jews* were ſlain; the reſt never moved out of place, ſaying, *It is better for us to die in this Battle, than to flee from our Enemies*; therefore they took a great Heart unto them, and ſtood manfully in their Stations and Places, truſting in the Lord God of *Iſrael*; and when it was Day, they alſo ſet themſelves in Array againſt

Antony

Antony, slew many of his Men, not without loss also of their own part: So *Shiloch* the *Babylonian*, and *Jehocanan* of *Jerusalem*, were destroyed by the *Romans*, with other of the *Jews*, to the number of 8000 fighting Men that were under *Shiloch* and *Jehocanan*, and never a one of the *Jewish* Captains escaped that conflict, save only *Neger* the *Edomite*, who hid himself in a Sepulchre that was there in the Plain, whom the *Romans* in their pursuit sought, but found him not; wherefore they set on fire the Wood, that it burnt round about the Sepulchre wherein he lay hid, and consumed all the Trees, Shrubs and Bushes, but came not nigh the Sepulchre: For *Neger* had called to the Lord with his whole Heart, to deliver him this once from his Enemies, lest he should be shamefully handled of them, promising at another time to be ready to die valiantly in his Quarrel: So *Neger* escaped the *Romans* by the help of the God of *Israel*, in whom he put his Trust.

Shortly after, sent the *Jerusalemites* much People to *Askalon*, to the number of Eighteen thousand good Men of War, to Bury the Bodies of the *Jews* that were slain in the Conflicts by *Antony*. They sought also the Body of *Neger* the *Edomite*, but they found it not, till at length he cryed unto them out of the Sepulchre, saying, *I am here: For God hath delivered me out of the hands of mine Enemies, to the intent I may be avenged of them in the Wars of the Lord.* So *Neger* declared unto them, at large, all things how they chanced unto him: Wherefore the *Jews* rejoiced greatly that they had found him alive, and that he was saved by such a miracle, and the Lord delivered him: Therefore they put their Trust in the Lord, believing

believing that God would be present with them to aid them, whereof this Deliverance of *Neger* they took for a sure Token. The *Romans* kept themselves within the Town, for fear of the *Jews* that were come to bury the Bodies. So the *Jews* buried all the Bodies of their own part that were slain in both Battles, for the *Romans* were not able to prohibit and let them, but held them in the Town. And when the Burial was finished, they took *Neger* with them to *Jerusalem*, to give God thanks there, for his deliverance at that present. Then *Joseph* the Priest gathered his strength, and came upon *Askalon* with his whole Army, assaulted them, got the upper-hand, and won the Town; after slew *Antony* and all his People with the Sword, that of all the valiant Men of War that were with him, not one escaped: Besides this, also the Villages and Hamlets that were thereabout without the Town, he burnt them all: And so served he all the Towns thereabout, that had entred into League with the *Romans*, slaying both *Jews* and *Romans* that dwelt in them with the Sword, as many as he found, and their Houses he burnt.

This done, *Joseph* returned again to *Zippori*, fought with them, and got the upper-hand; there shed he much Blood of the People that had conspired with the *Romans*, utterly destroy'd them, burnt their Cities and Villages, led their Wives and Children Prisoners unto *Jerusalem*; and all the *Romans* he found there, he put them to death.

When *Vespasian* and *Titus* had heard of all that *Josephus* had done against the *Romans*, both how he slew the Garrisons, as many as he could find in *Galilee*, and all the *Jews* that had made any League with him and his Sons, they were wonderfully incensed,

sed, and in a great Rage. They took therefore their Journey, and came to *Apitelma*, otherwise called *Acho*, where at that time, *Agrippa* King of *Judea* was abiding, and Forty thousand Men with him, all good Men of War, and Archers every one these joined themselves with *Vespasian*'s Army, by which means the *Romans* Camp became very great. Moreover, out of other Nations round about *Judea*, good Men of War without number joined with *Vespasian*. He had aid of the best Men of War out of *Mesopotamia*, *Aremzosa*, *Assar*, *Sinear*, *Persia*, *Chaldea*, *Macedonia*, and out of the Provinces of the People of the East, yea, the People of *Mizraim*, *Lod*, *Denan* and *Seba*, with all Provinces far and near, that were under the Subjection of the *Jews*, cast off the Yoke from their Necks, and rebelled against the Dominion of *Jerusalem*, joyning their Power with the *Roman* Army, to aid *Vespasian* and *Titus*. For these were also Subjects unto the *Jews* that had sore burthened them; wherefore they came to help the *Romans*, and to invade *Jerusalem* and the People of the *Jews*. But the *Edomites* had not associated themselves unto *Vespasian* and *Titus*, for they were in Subjection to the *Jews* and served them; so that no one of them aided the *Romans*. For long before they had moved War against *Jerusalem*, and could not get the Victory, but the *Jews* prevailed against them, and subdued them.

Hircanus also the first King of the *Jews* circumcised them. They dwelt also in *Jerusalem*, kept watch and ward about the House of the Lord, and his Covenant, without all rebellion against the *Jews* and *Jerusalem*. And at that present were Thirty thousand of the best of the *Edomites* in *Jerusalem*,

which kept the Walls, and the Houſe of the Lord. After this, *Veſpaſian* and *Titus* with all their Hoſt, took their Journey from *Acho* and came to *Galilee*, and in the Mount they pitched their Tents: Wherefore when Tydings was brought to *Joſeph*, how the Hoſt of the *Romans* lay upon the Mount of *Galilee*, and how *Veſpaſian* had ſent before him a great Power, to repair the broken Ways, to fill the Holes, and caſt down the Hills; and to level the Way, that his People might paſs the better, for he was ſore moved againſt the *Jews*: *Joſeph* iſſued out of *Zippori* with all his Power, ſet upon them and ſlew them, taking ſuch Vengeance of them as was never the like before; for his God was with him. *Veſpaſian* and *Titus* hearing of this, determined to ſet upon *Joſeph* at unawares, and to beſet all the Ways, that he ſhould eſcape of no ſide; but *Joſeph* had intelligence of their coming, wherefore he left *Zippori*, and went to *Tiberias*, whither *Veſpaſian* followed: *Joſeph* perceiving them coming, fled from thence to *Jorpata*, the biggeſt City in *Galilee*, cloſe up the Gates, and there remained with his Army. Then ſent *Veſpaſian* certain Noble-men, Embaſſadors to *Joſeph*, to debate the matter with him in this wiſe: Veſpaſian *General of the* Roman *Army*, *deſireth to know what it ſhould avail thee to be thus penn'd up within a walled Town, he wills thee rather to come forth to intreat a Peace with him, and to enter into a League together, for it ſhall be to thy avail to ſerve* Cæſar *Emperor of the* Romans, *that thou mayeſt live and not be deſtroyed, nor any of thy People with thee.* Then *Joſeph* ſent Embaſſadors again to *Veſpaſian*, demanding Truce for a few Days, that he might deliberate upon the Matter with the People

People, and let them understand his words, *Peradventure* (saith he) *they will be perswaded to make Peace with thee, and then will we enter League with the* Roman *Empire.* So *Vespasian* ceased from fighting against *Joseph*, permitting him to consult of the thing. Upon that *Joseph* sent Embassadors to all the People at *Jerusalem*, to the Priests, chief Men, Rulers, and to the rest of the People, giving them to understand *Vespasian*'s mind: *Ye shall understand, Brethren, that* Vespasian *General of the* Romans, *sent his Embassadors unto me, enquiring, what it would avail us to be stiff against them, and not rather to come forth and intreat of Peace, and to join in League together, that we may serve the Emperor of the* Romans, *so to save our Lives and not to be destroyed: And I pray ye, why will ye lose your Lives, your Wives, your Sons and Daughters? Why will ye all fall together on the Sword? That both they that should be left alive among you, shall be led Captive out of your Country to a People that they never knew, whose Language they understood not; and your Country to be made desolate, your Sanctuary laid waste, that there shall not be so much as one Man left to enter into it? Never suffer this, you that be wise Men, but rather receive my Counsel, and come hither to us, that we may deliberate together, what Conditions of Peace we shall make for the safety of our Lives, rather than to be destroyed; and that we may use the Commodities of our Country, being at Peace therein: For Life and Quietness is to be preferred before Death and Banishment.*

The Inhabitants therefore of *Jerusalem*, both Priests, chief Men, Rulers, and Noble-men of *Judæa*, with the rest of the People, sent unto *Joseph*, saying: *Take heed to thy self, that thou never*

consent to this, to receive Conditions of Peace with them, but be strong to fight, till such time as thou shalt consume them, or till thou and all the People die in Battle; and so shalt thou fight the Battle of the Lord, for his People and his Sanctuary, with the Cities of our God; in the mean season, be it as it may, but let not thy Power be with them.

When *Joseph* heard the determination of the People of *Jerusalem*, how all sorts, with one consent, willed by the Embassadors the continuance of Wars, he was wonderful wroth, and in a great Fury issued out with all his People, and set them in array against *Vespasian*, and the *Roman* Hoast, in which conflict were slain very many of the *Jews*, and from that day forward *Vespasian* began fiercely to War upon the *Jews*. He departed thence to the City *Gerara*, a great City in the highest *Galilee*, besieged it, and won it, razed it, slew all the People, Man, Woman and Child, Oxen, Sheep, Camels and Asses, leaving nothing alive; and then he said, *Now begin I to be revenged for the* Romans, *which the* Jews *murdered in the Land of* Judæa. From hence he departed, and brought his Army to *Jorpata*, where *Joseph* remained; the first day that he encamped about *Jorpata*, he relieved his Soldiers with Meat and Drink plenty, and made them good Chear, then furnished he every Man with Weapons.

So on the next Morning early the *Roman* Army gave a great Shout, and beset the City round about on every side. In this business *Joseph* stood upon a certain Tower, from whence he beheld the huge Camp of the *Romans*; wherefore he sounded forth a Trumpet and gave a sign to Battle, issued out with the whole Power of the *Jews* that he had

with

with him, and set upon the *Roman* Camp at the foot of the Hill, continuing the fight from Morning till Night; and when it began to be dark, they ceased fighting, and departed one from the other; the *Jews* to the Town, the *Romans* to their Tents. In this Battle were many slain on both sides, as well *Jews* as *Romans*. The *Romans* advancing themselves proudly and stoutly, said, *We will quickly vanquish this little Nation, as we have subdued all other Nations that we have conquered, that they shall annoy us no more, and afterwards we shall be at rest.* The *Jews* also on the other side encouraged themselves against the *Romans*, saying, *At this time we will all die together, for the Zeal of the Sanctuary of our God, and never suffer these unclean Persons to pollute it; and having once destroyed them, we shall be quiet:* So what with the Pride of the *Romans* on the one side, and the stiff-necked Stubbornness of the *Jews* on the other, much People was slain in that fight, for it continued till the Second, Third, and fourth Day. In this while, all the *Jews* that dwelt about *Jorpata* fled unto *Vespasian*'s Camp, and joined themselves to the *Romans* to aid them; and ever as *Joseph* skirmished with *Vespasian* without the City, *Vespasian* sent a power to assault the City. So *Joseph* and his Men fought with *Vespasian* without the Town, and the *Jews* that were within the Town defended the Walls against the Army of the *Romans*, that was a lesser Hoast made of the main Army: But the *Jews* that were within the Town, began to diminish every Day until very few were left. The hardiest also of *Joseph*'s Soldiers, and the worthiest young Men that fought without, were all slain, except a very few, with whom

Joseph fled and recovered himself into the Town, Rampering up the Gates after him: But as *Vespasian*, with all his Army, besieged *Jorpata* a long while, he espied at length a Conduit without, that ran into the City, whereof the Citizens drank, because the Water was good and sweet; that he cut off, and divided the Waters thereof besides the City, whereby the Inhabitants of the City were destitute of Beverage, having nothing left them but Well Waters. *Joseph* therefore perceiving that the Conduit Water, whereof they had accustomed to drink, was taken away, conceived with himself, *Now will the* Romans *Brag and Boast against us, and think to take us at their Pleasure, whiles we have no Water, but shall be constrained to die for Thirst:* He took therefore Garments, and dipped them in the Well-Waters that were in the Town, and hanged them here and there over the Wall, to declare to the *Romans*, that they had Water plenty in the Town, lest they should conceive any hope of winning the Town, thinking they had no Water.

Then commanded *Vespasian* a Mount to be raised nigh to the Town side, to plant an Iron Ram upon, to batter the Walls with, and beat them down.

The manner of making an Iron Ram, is thus,

First, They take a great long thick Beam, upon the forepart whereof they put a great strong Head, made like a Rams Head, with Horns, all of principal strong Iron, the weight of it as much as half the Beam, and covereth the Beam to the midst. Then fastned they into the Ground, over against the place that they intend to Batter, two great Trees, like two Masts of Ships, between which they hang the Beam

Beam that is called the Ram, with ſtrong Ropes made of Hemp, the beſt that may be gotten, and Iron Wier twiſted together: At the hinder part of the Beam from the Wall-ward, are Rings of Iron ſurely faſtned with Ropes made of Hemp and Wier, tied to them: That when the Aſſaulters will batter the Walls, they puſh forward the Beam as though it were a Spear, and faſten his ſtrong Horns among the Stones. Then hang they Weights at the Rings of the hinder-part, and much People afar off take hold of the Ropes that come through the Rings behind, and hale that part of the Beam upon the Ground, and by ſuch means they ſhake the Wall, they make it quake again.

Thus in many places they do wreſt and wrench out the Stones of the Building, ſo that afterward the Wall falleth down. There be alſo other manner of Engines, as an Iron-Ram upon four Wheels bound with Iron, and faſtned with Iron Nails. To this they make four Feet, as hath a Ram, as the bigneſs of the Beam requireth. The biggeſt for the moſt part is thirty Cubits long, and the leaſt is ten. And look how many Feet the Ram hath, ſo many Wheels it hath alſo; for every Wheel hath his Foot by him: And when they will batter the Wall, certain Men appointed thereunto, draw the firſt a good way off, then a great multitude of Men take hold of the hinder part thereof, by four Porters or Leavers of Wood that are put therein, and with all their ſtrength ſhove forward the Ram to ſtrike the Wall they will batter. The Head of this Iron-Ram that goeth upon Wheels, hath no Horns but is blunt, made of the ſtrongeſt kind of Iron, with a wonderful think Neck: They have alſo upon both ſides of the

Engine, a Pentise of Wood for the Safeguard of them that shove forth the Ram behind, from the Arrows or Stones of them that are upon the Walls. The Ram that *Titus* used at *Jerusalem*, for the most part ran all upon Wheels. Of the other sort he had only a couple, as we shall declare in this place.

The Beam of this Ram we even now describ'd, was as thick as Ten Men could fathom, and the length thereof was Fifty Cubits. It was also hollow within, and filled with Ox-hides folded and sowed together. The Wood served for none other purpose than that the fashion of the Leather might be set as upon a Mold. The hinder part of the Beam was covered over with Iron Plates. The Leather was put within, that the Beam should not break with the poise of the Weights that were hanged by the Rings behind, whereas Men appointed for the purpose, haled at the Ropes to draw back the Beam. The Wood therefore that went about the Leather, served to keep the Leather in fashion. They covered it with an Iron Plate, lest they that kept the Walls should set it on fire: The Horns that were upon the Head of the Ram, were as many as they lifted, but never fewer than Ten, and then the Beam was Twenty Cubits long; nor also more than Fifty, and then the Beam was a Hundred Cubits in length. Betwixt every Horn was as thick as a Man could fathom, the length was a Cubit and a Half at least. The wooden Wall or Pentise was as long as the Leather that was put in the Beam, and it was set on both sides toward the hinder part of the Beam, to defend the Men that laboured to batter the Wall, lest they should be hurt with Arrows or Darts.

The

The Ram that *Vespasian* used at *Jorpata*, which he besieged, and me in it, was made in this sort. The length thereof was Fifty Cubits; it had Twenty five Horns in the Head, which was as thick as Ten Men, every Horn also was as thick as one Man, and betwixt every Horn the space of one Cubit: The weight that was hanged at the hinder part, was a Thousand five hundred Talents, every Talent was about a hundred Troy weight: The Men that laboured in the executing of this Engine, were Fifteen hundred. To remove it from one place to another, or from one City to another, were appointed a Hundred and fifty Yoke of Oxen; or else Three hundred Brace of Horses and Mules: If they were to assault any Forts or Cities that stood on Hills, then they did divide it in Parts, and bring it up to the Siege by Piece-meal, and there it was set together again.

Now when the *Romans* had battered the Walls of *Jorpata*, and *Joseph* perceived them to shake, he took great Sacks, filled them full of Chaff, and hanged them down by the Walls, that the Horns of the Ram could not come nigh the Stones of the Wall, but light upon the Sack, which by reason of the softness of the Chaff, hindred and brake the stroke, that the Walls were less hurt: For the nature of soft things is, to give back to the hard, and to weaken their force.

But *Vespasian* seeing the Subtilty of *Joseph*, used also Policy for Policy; for he sent into the Town secretly, *Jews*, Spies, which when the Batteries should be, might cut asunder the Cords that the Sacks were tyed to, and with them slip down the Walls, where the *Romans* were ready to receive them, that they should not hurt them in the fall, and immediately they

they ſtruck the Wall with the Ram. There was at that preſent in the City, a certain valiant Man named *Eleazar*, of the Houſe of *Anani* the High-Prieſt that then dwelt at *Jeruſalem*: This *Eleazer* perceiving the *Romans*, to go about to batter down the Walls as they did before, plucked out of the Wall a mighty Stone, ſo that he made a great hole, or gap, whereat he ſlid down the Wall, and ſtradling, did light on the Engine, made faſt an Iron Chain to the Horns thereof, and got again up nimbly and quickly, from the Beam into the Town, with the Chain in his Hand, for the Wall was not very high above his Head as he ſtood upon the Ram; then the other tall Fellows took hold upon the Chain, faſtened it to the Pillars and Walls in the Town, that the *Romans* might rather be conſtrained to break their Ram, than take it away from thence.

The Prieſt *Eleazar* yet once again boldly went down and ſat upon the Beam, ſlew fifty Men that laboured about the Ram, and the reſt he put to flight; then returned into the Town, being drawn up again from the Beam by them that were within the Town, greatly rejoycing in his Manhood After that he went up upon a high Tower, from whence he tumbled down, with a mighty force, a great Stone and a hard, on the Head of the Ram, and brake it, that both a great part of the Head and the Horns fell on the Ground: For the Iron that it was covered withal was old and ruſty, ſo that it was much waſted, and eaten therewith; the Ropes were alſo old. After that *Eleazar* went down again, took part of the Head that was broken, and hurled it into the Town; the *Romans* that remained, either he ſlew, or put to flight. The Archers ſhot at him, and wounded

ed him with five Arrows, wherefore by the help of his Fellows upon the Walls he climbed up, otherwise he had not been able for the Grief of his Wounds.

The People then gave a Shout for Joy of the Victory of the worthy Priest *Eleazar*, that had slain the *Romans*, and broke the Ram, wherein they put their Confidence, and brought part of it into the Town, and fastned it with an Iron Chain, that the *Romans* could not pull it back again to them, nor have the use of it afterward; wherefore divers of the best Citizens of *Jorpata* armed themselves that day, being stirr'd with the great Courage that they had seen in *Eleazar*; and went down, hewed the Beam to pieces, brought the Poises with the Rings, and two Masts with them into the Town: And the same Day died *Eleazar* with great Renown, as one that had fought for the Sanctuary of the Lord, and for his People and Country of *Israel*, like a faithful Servant and Soldier of the Lord, whom all the People mourned for, burying him in the Town, honouring him for his Death, Worthiness and Faithfulness, appointing him a worthy Memory also, for that he had waged Battle with the Enemies of the Lord.

The young Men of the *Jews* seeing this, and especially two of them, the one called *Nitra*, the other *Polipas*, Men of great Wisdom and Understanding, and therewith expert in the Wars, being moved with Zeal of the God of *Israel*, opened the Gates, and issued against the *Romans*, skirmished with them, and slew many of them. But at length they were slain themselves in the Skirmish, for the Sanctuary of their God, for *Israel* and their Country.

When *Joseph* saw the Wars to increase more and more, he issued out, and made a great Slaughter in the

the *Roman* Tents, burnt the Mount and Engines of War that the *Romans* had left, by which means the War waxed yet hotter, insomuch, that *Joseph* repulsed the *Romans*. For when they saw the *Jews* so desperately give their Lives for their God and Land, they would not abide their force.

Vespasian seeing his Men shrink, he stood up, and encouraged them, exhorting them with fair Words and Promises, as well Gold and Silver, as Meat and Drink, wherewith the *Romans* allured, fought with *Joseph* that Day unto the Sun-setting: And as the Battle waxed hot, the *Jews* wounded *Vespasian* with an Arrow in his Right Leg, which sore dismayed the *Romans* when they saw the Blood run down his Leg; and that day was a sore Fight between the *Jews* and the *Romans*. *Titus* seeing his Father wounded, being sore abashed, ran to him to help him, to whom his Father said, *How is it my Son, that thou art thus aflonied? Take Heart to thee, and with a Courage revenge thy Father of the* Jews *that have now the better hand of us.* So both *Titus* and *Vespasian*, with all their whole Hoast, fought that day a sore fight, and many were slain on both parts, yea, very few were left on *Joseph*'s part with whom he returned into the Town.

The next day the *Romans* raised a new Mount, instead of that which *Joseph* burned, and planted another Iron Ram thereupon, between two Posts accordingly; for *Vespasian* had brought Four of this sort with him from *Rome*; but other battering Pieces upon Wheels, had he with him Thirty; what more, what less; the bigger sort were Thirty Cubits long, the lesser Ten. He brought also Ten Engines to hurl great Stones withal, which he had placed

placed about the Walls. The *Romans* therefore renewed the Assaults against the Town, as they were wont before. But the Town was now desolate and naked of the stoutest warlike Men; for they were all slain in the fights. Albeit *Joseph* remained and a few with him, who went every one, and the Women also, to defend the Walls, for there was almost no Men left for the War. Then the *Romans* slung, with the Engines that stood on the Mount, Stones into the Town on every side. It chanced that a great Stone hit a Woman with Child with such Violence, that it passed through her Body, and carried the Child with it, by the space of half a Mile. They cast up and raised yet other Mounts also, from whence they slung Stones. And another like chance hapened; A Stone came and hit one of *Joseph*'s Men of War, a valiant Man, in such sort, that it divided his Head from his Body, and made it fly a large Mile off. At the same time one of the *Roman* Soldiers devised with himself, how to hit *Joseph* with a venomed Arrow, and get him under a Wall where *Joseph* was to accomplish his purpose: But *Joseph* espied him, and cryed to him, *Hold thy hand, thou wicked Fellow, and do not kill me:* With that the Fellow started somewhat aside, being afraid at *Joseph*'s Voice, and suddenly the *Jews*, out of the Town, poured hot Oyl upon him from the Walls, and his Skin was scalded off, and he ran away naked and howling, and yelling to the *Romans* Camp, where he died.

Vespasian, and his Son *Titus*, were fully determined to continue the Assault until the 47th day; notwithstanding the Walls were so high, that they could not win the Town. Yet at length the Men were

were so spent within the Town, that they that remained alive were so wearied with toyling, that they were no longer able to furnish their Watch upon the Wall. This upon a certain Night, *Vespasian* and *Titus* understanding, scaled the Walls at a Quarter where Watchmen were lacking, and after them many more of the *Roman* Soldiers followed, which went down on the inside, and brake open the great Gate of the Town, whereat entred the whole Army of the *Romans*. And being within the Town, sounded their Trumpet, and shouted to Battle. The *Jews* with the Alarm, Tumult and Hurlyburly of the *Romans*, awaked out of their Sleep, and were sore afraid. Notwithstanding, every Man took him to his Weapon, and drew to the Market-place as fast as they might. They had made the Market-place of the Town so large of purpose, that if any Business should happen, there might come together the whole City if they would: And as they looked about them, they saw the *Roman* Army entring into the Town, by the way that came from the great Gate. Then fought they with the *Romans*, and divided even in the Market place where they stood, exhorting one another, and saying, *Let us die here fighting, and never suffer our selves to be taken alive.* But *Joseph* and forty Men with him, worthy Men, all fled away into a Wood, where they found a certain Cave, and hid themselves therein. All the rest of the Citizens were slain in that Conflict, for they would not yield, nor commit themselves to the *Romans*, they trusted them so little. For on a time, a certain *Jew* besought a *Roman* Soldier to save his Life, and the *Roman* sware unto him, saying, *God deal thus and thus with me, if I slay thee, therefore yield*

yield and come hither to me. The *Jew* required him to give his Right-hand that he might trust him, and the *Roman* reach'd him his Left-hand. The *Jew* being dismay'd in that great fear, marked not that it was his Left-hand; but when the *Roman* had once hold of him, he kept him fast with that Hand, and with his Right took his Sword and slew the *Jew* that then was naked, having cast away his Weapon upon trust of the *Roman.*

When the *Jews* saw how the *Roman* regarded not his Oath, but slew the *Jew*, that upon the trust of his Promise and Oath had yielded himself unto him, they determined to die all together, and never to trust the *Romans:* Whereupon they resolved with themselves, utterly to die for the Holiness of the Lord God of *Israel*; but in so doing, they slew much People of the *Romans*, and far more than they had done in any other Battel; yet at length the City was taken. When *Vespasian* had knowledge where *Joseph* and his Company was, he sent *Nicanor*, *Pilerincus* and *Callianus* with him to *Joseph*, to will him to come forth, and he should have his Life and not be slain; upon that *Joseph* debated the matter with them that were with him in the Den, requiring their Advice: *For my part* (saith he) *if you will follow my Counsel, I think it best we go unto them: But upon this Condition, That they will make us a formal Assurance of our Lives, effectually as we shall require them; which done, I doubt not but* Vespasian, *when we come unto him, will extend his Favour toward us.*

When these Men perceived *Joseph* to be inclined to yield unto the *Romans*, they said, We marvel at thee (O Prince *Joseph*) at thee, we say, that was chosen out of thousands of People, and promoted

to

to the Priesthood, and Kingdom, to sanctifie and hallow the Lord God of Israel, *who was also appointed Captain General of so great an Host, and hast seen with thine Eyes the shameful Reproach of thy People, with the Displeasures and Damages of thy Sheep, that thou hast yet any desire to live in this Dishonour. What seest thou that thou wouldst desire to live? Shouldst thou not rather desire Death than Life? Peradventure thou perswadest thy self, that they call unto thee to save thy Life, or for thy Commodity; but without doubt this were a vain Perswasion: For they call thee for none other intent than to take thee alive, and to brag how they took* Joseph, *that was consecrated and addicted to the Wars, and make it an Argument that their Power prospereth. Now therefore (our dear Brother, and our Prince) consider that this they will do, yea, if they save thy Life. But put the case they put thee to Death, Were it not better for thee to die on thine own Sword than on theirs? Yea, if it were nothing but this, it is better for thee to die than live, least thou shouldst hear their Reproaches, their Upbraidings, and their Quarrellings: And if they preserve thee alive, never think they do it for thy Good, but rather for thy Ignominy and Shame, which is far more Grievous than Death it self. Wherefore our dear Brother, and our Prince, what comes in thy Mind, that thou purposest to live, after that thou hast lost thy People and thy Brethren? And to what purpose serveth thy Life after they be gone? Mark diligently what* Moses *of worthy Memory our Master did, how he speak before God touching the People of* Israel: O pardon their Sins, (*saith he*) or else blot me quite out of thy Book which thou hast written: *He would*

would not live after the Destruction of his People; although the Almighty said unto him; Let me alone, that I may wreak mine Anger upon them and consume them. *Why dost thou not call unto thy Remembrance* Aaron *his Brother, that went betwixt Life and Death, in withstanding the Angel that Plagued the People, and offered himself to die for his People, that the Plague might cease from* Israel? *Where is King* Saul, *and his Son* Jonathan, *that Fought for the People of God and died in the Field? Could not* Saul *have saved his Life, and his Sons both, if he had been so disposed? But he, when he saw* Israel *had the Overthrow in the Battle, had no desire to live longer, but chose to die rather than to live, and would not be separated from his Brethren neither in Life nor Death, as well he, as* Jonathan *his Son; these were dearly beloved, and most amiable Men (as the Scripture termeth them,) why dost thou not remember (our dear Prince) the Righteousness of* David, *the anointed of the Lord, who seeing a most grievous Pestilence to rage upon the People of* Israel, *said,* Let thy hand (O Lord) I beseech thee, be turned upon me and my Father's House: For I am he that have sinned, I have transgressed: As for these my Sheep, What have they done? What have they offended?

Where is the Holy Law Smothered and Stifled in thy Heart? Art thou not an Anointed Priest, that hast declared and taught us the Holy Law, whereby we might Learn how to Love our Lord God with all our Hearts, and with all our Soul, and with all our Strength? If it be so that the Service of God consists not in this, that we should love him whom he loveth, and die for his Covenant and Sanctuary, together with his Servants that be

slain for the Unity of the Name of the Lord; wherein standeth it then? Hast not thou oft-time taught and prov'd unto us, How that every Man that dieth in the Wars for the Lord, his Sanctuary, his People and his Law, he is to be counted in the Lord's Lot, and made worthy to go unto the great Light, and shalt not see everlasting Darkness? Art not thou that Joseph *the Priest, that hast cryed so often in Battle, I am* Joseph *the Priest, consecrated to Battle, that have vowed my Life for the People of the Lord, his Sanctuary, and his Land? But now when thou hast yielded thy self unto them, and they order thee despightfully, What wilt thou say unto them? Or what amends canst thou have at their Hands? I put the case they cast in thy Teeth, and say thy words be Lyes, How shalt thou avoid the Reproach? Art thou not he that said'st, that we should Fight for the People of God, until we die in the Conflict, and in so doing, Death should be ransom for our Sins; and that we were sure to go to that great Light, that is the Light of Life? Which if it be true according as thou hast said, Why then wilt thou shun Death, and not follow thy People that are gone before thee to that same Light? Ever hitherto thou hast had the Upper-hand wheresoever thou camest, insomuch that they that heard of thee trembled for fear: And now wilt thou yield thy Life to Captivity to the* Romans *as a vile Slave? Shall not this thy Dishonour redound also to the People of God? Thou art a Prince, a King and a Priest, Wilt thou be bound in Chains? Every Man shall say, This is he that gave his Soldiers, and the rest of the People to die, but he saved himself and his own Life.*

So

So when they had made an end of talk, each Man drew out his Sword, and came to him in the midst of the Cave, saying: *Heareſt thou* Joseph *our Prince? If thou wilt be Ruled by us, firſt we ſhall ſlay thee as a Lord and a great Prince, and thou ſhalt chuſe what Death thou wilt die, that thou mayeſt die honourably. But if thou refuſe to die honeſtly, aſſure thy ſelf of this, we will every Man ſet upon thee and kill thee.*

Joſeph anſwered, *Indeed I know my Brethren, that your words are juſt and true, For who is ſo mad to deſire to live in this hurly burly? and would God that he would call my Soul unto him, and receive it unto him alſo. For I am not ignorant that it were more expedient for me to die than to live, for the great troubles that have paſſed through my Heart; But he knoweth the Secrets of Mens Hearts; and it is he that giveth Life unto Men.*

It is our God that cloſeth Souls within the Bodies, and letteth them out again, becauſe he is the living God, in whoſe hands remain the Souls and Spirits of all living Creatures: He hath left with us the Spirit of Life, and cloſed it up within our Bodies. What is he that will open what he hath ſhut? How ſhall we looſe what he would have knit faſt within us? Do ye not all know, how the Life is a thing that he hath left us to keep, and that we are his Servants? If then we caſt away our life before God take it, ſhall he not worthily be diſpleaſed with us, ſo that we ſhall not find Life in the place of the Living with Abraham *our Father of Famous Memory, and with thoſe juſt and Godly Men our Fore Fathers? Do we not know, that they went not unto God before they were called; and when they were called, they*

came? and so dealt GOD with all the Holy and Godly Men. To Moses *our Master of worthy Memory, the Elect of God; ye know that the Lord God of* Israel *said,* Get thee upon this Mountain *Abiram, and so he did; but he would not have done it of himself, had not God called him, whereby ye may see it is not lawful for a Man to surrender his Life unto the Living GOD, except he require it again.*

Take Example (I pray you) of Job, *what time he curst the Day that he was born in. Might he not either have hanged himself, or have Run upon a Knife, or at the least have followed his Wifes Counsel, to curse God and die? Notwithstanding he abode Patiently in most extream Pain, waiting till God demanded again his Life, and then restored it unto his Lord God, and would not restore it undemanded, but tarried till his appointed time came.*

King David *also of Famous Memory, said, Lead thou my Life out of this Pinfold and Prison; for he knew that the Life was inclosed in the Body, and that none might let it forth but God: I wot well that Death is a great Commody, so that the Soul may return in his due time unto God that gave it us. I know it also, That he that dieth in the Wars of the Lord, he shall come to the great Light: But I know not what can appease GOD's Wrath, towards the Soul of that Man that killeth himself, and maketh haste to restore his Soul before his time, and without the Lord's calling. Wherefore my Friends and my Brethren, I would you should know it, I am no more Coward than you, and I do not disagree with you, because I am of a faint Heart for fear of these present Calamities; But this I know, I should commit a heinous Offence against the Lord, if I should kill my self. And how say ye (ye Princes) that*

that ſtick unto God? To you I ſpeak, Tell me, who ſhall make Interceſſion unto God for us, if we ſhould commit this Sin, and each kill one another? would not a Man judge him a Slave, a Fool, a froward Perſon, a Rebel, and a deſperate Man, that ſhould be forced with any Miſery, to be ſo mad, that becauſe all things fall not out as he would wiſh, would therefore Hang, or deſperately Murther himſelf with his own hand? Such ye know the Law thus puniſheth: Their right hand is cut off, wherewith they forced themſelves to die, then they are left Unburied as Men that have deſtroyed their own Souls: By what reaſon then ſhall we kill our ſelves? I would wiſh that we might be ſlain of our Enemies, rather than we ſhould ſo ſhamefully Murther our ſelves, whereby ever after we ſhould be taken for Manſlayers.

If any Man kill himſelf as Saul *whom ye commended, without doubt he committeth a heinous Crime, and ſuch a one as no Satisfaction can be made for: Beſides that he ſhall be reckoned faint-hearted, and as one that deſpaireth of his Recovery: Wherefore our Fore-Fathers have taught us,* A Man ought not to deſpair of his Safeguard and Deliverance, which cometh of God, no, not when the Knife is put to his Throat to cut it. *For King* Hezekiah *of Famous Memory, when he heard theſe words of* Eſaias *that worthy Prophet:* Make thy Will, and ſet things in order, for thou ſhalt die, and not eſcape; *Nevertheleſs he fainted not, nor ceaſed not to pray to God, for the prolonging of his Life in the World, that he might amend his Life, and ſend a better Soul unto God.*

Then the Lord God of Iſrael, *ſeeing his unwearied and ſtrong Hope, with his Repentance, ſuffered him to live Fifteen Years longer; but as for* Saul, *he*

was not appointed King over Israel *after the Lord's Mind, but only by the People that craved of* Samuel, Give us a King to Rule over us: *Whereupon afterward God departed from* Saul, *for he was not obedient to God's Will, but went about by force to establish his Kingdom. The Lord then seeing the Wickedness of his Heart, gave him over, and chose him another to be King over his People; anointing* David *his Servant, whiles* Saul *was yet living; which* Saul *perceiving, persecuted* David, *and laboured with all his endeavour to destroy him, because he knew God was with him, and prospered all that he did; whereas contrarily all went backward with himself.*

For these Causes I say, he chose rather to die than live: He also would not live after the People of Israel *were overthrown in the Mountains of* Gilboa. *And, in mine Opinion, he slew himself for nothing but because he was a faint-hearted Coward, and utterly despaired of his safeguard. For although he said,* Lest these Uncircumcised come and run me through. *Yet, if he had been of a Valiant Courage, he would not have stood to his defence to the Death: Peradventure God would have delivered him: But he contrarily, all in despair, procured both himself and Son a Shameful Death.*

But ye shall consider this, he was an unmerciful King, and therefore God did rid him out of the World. For as he did not spare his own Life, nor his Sons: So did he not spare others. And whereas ye alledge Aaron *unto me, I would know of you, why he put himself between the living and the dead; was it not because he would turn away the Plague from* Israel? *If he had known that he himself should have been stricken therewith, doubtless he would not have striven against the striker; but trusting in the holiness of his Righteousness,*

he

he stood before the Angel to deliver Israel *from that Misery: Therefore I am not to be compared with* Aaron, *albeit I am one of his Children, and never yet in all my Life did I shrink to venture my Life in the Wars of the Lord: And now I am not determined to kill my self, lest I should sin against God and spoil my Soul of Hope of Salvation. I know it well, and it were more expedient for me to be slain of mine Enemies, than that I should kill my self.*

And if ye say the word, Let us go forth, and suddenly set upon our Enemies, to kill or to be killed in this Battle of the Lord, and so shall we do well: Peradventure God will give them into our Hands: For God is able to save as well by a small Army as by a great. *Then if ye see me to be afraid of mine Enemies Sword, ye shall thereby know me to be a Coward, and one that fawneth upon his Enemies, and hunteth for their Favour: But you shall see me go before you as a Valiant Man, nor once to turn my Face from Death; What did ye ever see in me, that you should judge me fearful? Did ye ever know me refuse to Fight? Within the Town of* Jorpata *I have ever kept my Quarter and Ward, and every Day have I Fought with mine Enemies, whom I have not spared but impaired, and that not a little, whiles I defended that little City Forty eight Days against them. I thought with my self, Peradventure, I may drive away the Enemies of the Lord out of our Land, and divert them from* Jerusalem, *that they go not thither. And so have I Fought with them, till all my Valiant Soldiers be spent, and none left but you; I could no longer withstand their Force, yet I would not yield my self as a Prisoner unto them, therefore I fled hither with you into this Cave. Now, therefore, Brethren, ye*

shall understand, that Death is commodious and good indeed, which comes in time: But it is neither good nor Godly, for a Man to kill himself and his Brother, to go afterward for that into Hell and Perdition. And what other thing can more clearly set forth a Man's Proud and Haughty Mind, with his Hope in God, than for a Man to suffer Patiently, whatsoever chanceth unto him, until his End come? Behold the Lions and other Beasts, how they are wont to withstand their Enemies that lie in wait for them, to the intent they may save their Lives, whose Armour is in their Teeth and Claws, wherewith nevertheless they hurt not themselves, but use them against other that assault them, till they either overcome, or be overcome. We, although we have no Warlike Weapons, yet hath Nature armed us as well as them: For albeit we be not of such strength as they, yet have we such Armour, that we may defend our selves therewith, both from Man and Beast: But how can we break the Band of Love one to another that proceedeth from God, who hath chosen us his People and Inheritance to Sanctifie him? How then may we be Enemies one against another, and kill one another? If that be true, as ye cannot deny it, that although we be many Thousands, yet we are counted as one Soul, and Members of one Body: Then how can any Man ever find in his Heart to strike his own Eyes or Feet, or any other of his Members to destroy it, except he be Mad, and Besides himself? Moreover, dear Brethren and Friends, consider to what end the Master of a Ship doth abide the Tempest of the Seas, and striving Day and Night with the Floods thereof? Doth he not do it to save the Ship, and his Life from Death? If so be he should willingly for the same purpose put himself in jeopardy of Tempest, or run on Rocks, would not the Merchant-men say, See yonder desperate Fellow that

that destroyeth himself, his Ship, with the Merchants, and their Riches; *Suppose an earthly King should give his Officers to keep certain Precious Jewels, were it not convenient that they should keep them till such time as he should call for them again? If they should, at their Pleasure, cast them away before the King calls for them, shall they not move him to Anger? And if a Man come into the Presence of the King uncalled, will not the King check him, and say unto him,* What dost thou here, before I call thee? *So now, all the Souls of* Israel *are the Lord's, who hath bestowed them upon Men, according to his Mercy and good Pleasure, who also will receive them again when it pleaseth him, and when his time is come, every Soul shall depart unto his Place of Rest. Therefore if a Man will, with his own Hands, let forth his Soul out of his Body before his time, God will not receive it, neither shall it find any rest, but be destroyed: And why? Because it is expulsed, and thrust out of his place before his time, and before God do call for it; wherefore it shall Wander inconstantly for ever. Why then (my dear Brethren and Friends) do you advise us to kill one another, and to Expel and Banish our Souls from us, they being not called for? How can we put away this Opprobry? How can we make amends for this Sin? Who shall pray and make Intercession for us?* And with this *Joseph* wept abundantly, insomuch, that they laught him to scorn.

Then

Then *Joseph* held up his Hands to Heaven, saying, *Thou Lord Almighty art our Father, Thou hast formed us, and by thy great Mercy taken us out of the Clay. Thou art he that leadest us in thy Faith, and the Multitude of thy Mercies and Benignities toward us hath not ceased. And although our Sins have separated us from thee, yet nevertheless we are thy Handy-work every one of us, and a long time have we been called thy People. Thou art Lord over all Creatures and Souls. Thou dost what thou wilt, and none dare say to thee, Why dost thou so? Thou art our Father, we are Clay, thou hast given us our Shape and Fashion: Therefore if it please thee to take our Souls, take them by the Hands of thine Angels, that we commit no Evil against them. And if these my Fellows that be present with me will not be partakers of my Prayer; behold my Life alone, for the which I beseech thy benign Clemency, if it please thee take it, for thou gavest it me, therefore do with it whatsoever it shall seem good unto thee: It is in thine Hands, thou sendest it me, and hast preserved it within me: I will not destroy it my self, or let it out of my Prison, before thou demand it; for thou knowest, that as Man cannot live without thy Decree and Appointment, so likewise he cannot die without the same. Unto thee therefore do I lift up mine Eyes, thou that dwellest in Heaven, to deal Mercifully with thy Servants, and with me, to turn our Hearts that we consent not unto this to Murder our selves: If thou know any among us, that intend so base an Act, I beseech thee, O Lord my God, let me find favour in thine Eyes, give them an Heart to hear wholesome Counsel, that I may deliver my self and mine own Life, which I commend into thine Hands, that thou wouldst receive it unto thee; for in thy Hand is the Life of every living Creature.*

Thus

Thus when *Joseph* had finished his Prayer, he turned him unto his Fellows and saluted them: Then said they, *Thinkest thou therefore to move our Minds, because thou hast prayed unto God for thy self and for us? Did not we tell thee e're while, like as we tell thee now, that we are determined to die by one means or other? Wherefore say thy Mind, and tell us by what Death thou wilt end thy Life; for we have ever known thee a just Man, and a worthy Prince, therefore art thou worthy to die first.* *Joseph* perceiving his Fellows were utterly determined to die, and would give none ear to his Perswasions, for he could by no reasons draw them to his Opinion, he went Subtilly to work with them on this wise. *Seeing it will be none otherwise, Brethren (quoth he) I will shew you my Advice: Ye are determined to die, ye say, and that upon your own Swords, therefore there is no better way, than to do it by Lot in this wise: Let us cast Lots among our selves, that we may be joined together by Couples, then will we cast Lots which couple shall die first; afterwards they two shall cast Lots between them, which of them shall kill his Fellow; he that remaineth shall choose him one of the second Couple to kill him; likewise the second Couple shall cast Lots between themselves, who shall die first, and he that is left shall choose him one of the third Couple whom he hath a fancy to be killed of: then they shall try by Lot who shall die first, who being slain, the other may choose him one of the fourth Couple to kill him, and so even till all be slain, that we see not the Captivity of our People. The last couple that remain shall do thus: Run one upon the others Sword, or else let them cast Lots between themselves*

ſelves, and upon whom it falleth, let him die firſt: But foraſmuch as we are Forty and One, ſo that we cannot be juſtly joined in couples, let us then caſt Lots firſt of all, and ſee which of us ſhall firſt be ſlain; and when he is once out of the way, then let us divide the Couples: He that is to be ſlain firſt, let him chuſe one of the firſt couple, and caſt Lots, and do as I have deviſed. Then every Man liked his Device (which was God's doing who heard *Joſeph*'s Prayer) and ſaid all with one Mouth, *We will do as thou haſt adviſed, and to thee it appertaineth to divide the Men, and to caſt the Lots. Joſeph* anſwered, *But let us ſwear by the Name of the Lord, that this Device ſhall ſtand, be ratified and performed.* Whereunto they accorded, and ſware all by the Name of the Lord, that they would have his Device to be ratified and kept, which *Joſeph* had invented by caſting Lots. Then *Joſeph* caſt Lots, who ſhould be the odd Man, and it fell upon *Jeboiada*, the Son of *Eliakim*, a *Galilean*, which was a Valiant Man, and chiefeſt in every Counſel next to *Joſeph*, and the principal perſwader of this wicked Fact, to kill themſelves. After that, did he craftily divide them into couples, ſo that the Lot of his own couple came forth laſt of all, who looked to be ſaved, and truſted in God, believing that he would deliver him from this abominable deed.

Then *Jeboiada* choſe him one of the firſt couple, who ſlew him: That done, the firſt couple caſt Lots between them, ſo that one killed his Fellow, and choſe him one of the ſecond couple to kill him: Then they of the ſecond couple, caſt Lots between them-

themſelves in the preſence of *Joſeph*, and the one killed the other; then he that remained, choſe him one of the third couple to ſlay him: And in this manner did they all, till they were all ſlain, and none left alive but *Joſeph* and his Fellow, who ſaid unto *Joſeph*, *Go to let us caſt Lots, that we may go to our Brethren.*

Joſeph anſwered, *We will do ſo if thou be ſo diſpoſed: But firſt hear me, I pray thee, ſpeak a few things in thine Ear: Tell me, Have not theſe Sinners Rebelled againſt God, in this Murdering of themſelves ſo ſhamefully? neither could I by any means diſſwade them, nor divert them from this Opinion: Wherefore ſhould we two Sin againſt God ſo grievouſly, and againſt our own Souls? If the Lot ſhould ſo fall, that I ſhould kill thee, I ſhould be called a Man-ſlayer, and that worthily; and it may ſo chance, I ſhall eſcape after thee, and ſave my Life; but if the Lot ſhould ſo fall, that thou ſhouldſt ſlay me, thou ſhouldſt be taken alſo for a Murderer, and Peradventure thou ſhouldſt not eſcape after me; yea, although thou thinkeſt that thou mayeſt: But aſſure thy ſelf of this, we loſe our Hope in God, in as much as we Sin againſt our own Souls. For all theſe Men that thou ſeeſt here Dead, Lo, they have ſinned againſt their own Souls, dying without Diſcipline and good Order. If thou wilt ſay, How ſhall we do by reaſon of the Oath that we have ſworn? Doſt thou not know, that he that breaketh a wicked Oath doth nothing wickedly himſelf therein: For a Man is not conſtrained to perform any Oath unto God, but to the keeping of his Laws: and hereupon is it that* David *ſaith*, I have ſworn, and will perform; *for*

for neither Vow nor Oath that is made againſt the Commandments of God, can be ratified before God. And what more is, before we Swear, our Fathers Sware firſt long ago, at the Mount of Sinai, *that they and their Children ſhould keep the Law of the Lord.* Moſes *alſo made a Covenant with them upon the ſame, and not only with them that were there, but alſo with us.*

How then dare we be ſo bold to ſwear, to break the Law of God, and become Man-killers? Seeing it is one of the Ten Commandmentt expreſly, Thou ſhalt not kill. *Wherefore my Brother thou ſhalt underſtand, that we need not be ſolicitous, nor careful for the Oath that we have made, but rather to break it, for God will never be diſpleaſed with us for that. For I being afraid of theſe wicked Perſons that lie now here dead, invented this ſubtil means and way to Swear, that I might ſave my Life: Now therefore, my Brother, if thou wilt be Ruled by mine Advice, thou ſhalt ſave thy Life and mine, and I will caſt no Lots, nor perform the Oath that we made, which is not good in the Law; if thou wilt not, I will withſtand thee, and Fight with thee, to kill thee and ſpare my ſelf:* And with this *Joſeph* leapt back, and drew out his Sword, ſtanding over-againſt him at his defence, to ſee what his Fellow would anſwer: His Companion hearing this ſtirred neither Hand nor Foot againſt him, but ſaid, *Lo, I am content, do what thou thinkeſt good: becauſe thou art a Man of God. And bleſſed be the Lord God of* Iſrael, *that hath not withdrawn his Mercy from me, but made me to be thy Lot, whereby my Soul is ſaved from going to Hell. Thy Lot is a juſt*

Lot

Lot: For the Lord will not leave the Scourge of Sinners upon the Lot of the Juſt.

Much beſides this, ſpake *Joſeph*'s Companion to him, for he was ſore afraid of him, leſt he ſhould have killed him, if they had encountred together; for *Joſeph* was a better Man of his hands, and therefore *Joſeph* choſe him into his Lot, that he might be able to make his Party good with him. In this point *Joſeph* played the wiſe Man's part, for he eſcaped by this means, both from the Hands of thoſe wicked Fools, and alſo from his Fellow: Therefore *Joſeph* called out of the Cave to Captain *Nicanor*, and ſaid to him in this wiſe: *Wilt thou promiſe me, that neither thou nor any of thy Men that be here with thee, or in the* Romans *Camp, ſhall kill us before thou haſt brought us unto* Veſpaſian? *And let him do with us as he thinketh good.*

Nicanor anſwered, *So, and ſo, deal GOD with me if I fulfil not thy Requeſt, if ſo be thou wilt come forth unto me, together with the Men that thou haſt with thee.* *Joſeph* anſwered him, *I will come forth unto thee, and ſo many more of us as be alive, for it is come to paſs, that ſome of us be dead in the Cave, wherefore, how can they come forth?* Then ſaid *Nicanor*, *never think* (*Friend* Joſeph) *that I come to deceive thee, Come forth and truſt in thy GOD, for thou needeſt not to fear.* Joſeph *ſaid, Swear unto me this, by the GOD of* Iſrael, *although he be unknown to thee.* *Nicanor* anſwered, *I ſwear unto thee by that GOD that made the World by his Wiſdom, that thou needeſt not to fear me, but boldly mayeſt come forth unto me.* So *Nicanor* made a Covenant with *Joſeph* and his Fellow, confirming and ratifying

ing it in writing, after the manner of the *Romans*, and reached it into the Cave upon a Spear, holding the point of the Spear in his own Hand. *Joseph* took the writing, read it, and believed *Nicanor*: Then came he forth to *Nicanor*, and his Fellow with him.

When *Nicanor* sitting upon his Seat of State, that was made him in the Wood nigh to the Cave, saw *Joseph* come toward him, he rose up, and embracing him, kissed him, set him on his Right Hand, and wept with him abundantly: He honoured his Fellow also, placing him between *Pollerinus* and *Gallicanus*, whom he had then present with him. Then *Nicanor* asked him for the rest of the Men that were with him, desiring that they should come forth, and he would honour them also, and do them no Harm. *Joseph* declared the whole Matter unto him, and told him what was become of them.

Nicanor hearing of the pertinacious Stubbornes of the *Jews* Hearts, and their wicked Intents, was wonderfully moved: So then he rose and went from thence, with *Joseph* and his Companion, unto *Vespasian*. When the *Roman* Army saw *Joseph*, they were greatly astonished, and gave a mighty Shout: Some rejoyced that *Joseph* was taken, saying, This is good luck, that our Eyes shall see our long expected desire. Others lamented, and let Tears fall from their Eyes with pensive Hearts, saying, Is not this that worthy Man, who made all the *Roman* Host to quake for fear, and whose Fame and Renown was known throughout all Lands? How is it come to pass, that so mighty a Man is taken in his own Country

try, and amongſt his own People? If this chanceth unto ſuch a Man, to be taken in his own Land, in the midſt of his Families and Friends; how ſhall we eſcape in a ſtrange Land? Certain evil diſpoſed Perſons of the *Roman* Soldiers, went to *Veſpaſian*, and ſaid, Sir, you ſhall do well to command this Man to be ſlain without Mercy, that hath been the Deſtruction of ſo many of the People of the *Romans*. This is the very ſame that ſhot the Arrow anſt ſtruck you in the Leg; put him to Death, and then ſhall ye be ſure he ſhall never move War more againſt you. If ye do not, ye ſhall ſee him one Day again raiſe an Army againſt us, and deſtroy us. But *Joſeph* did find Friendſhip at *Titus Veſpaſian*'s Sons hand, which came of the Lord.

Therefore when he heard thoſe wicked Mens words, that deſired *Veſpaſian* to put *Joſeph* to death, he diſapproved their Advice, and partly in mockage he taunted them, ſaying, Will you tell my Father what he hath to do? Will you give him ſo wicked Counſel, to kill that Man that yieldeth himſelf to us, upon the truſt of our League and Band of Friendſhip, which you now go about to break and fruſtrate? Did not Captain *Nicanor*, in my Father's Name and *Cæſar*'s, with all the *Roman* Hoſt, make a Covenant with him? Take heed what you ſay: Is it reaſon to break the *Cæſarean* Fidelity? Moreover, who can tell whether it may ſo happen, that ſome of us be taken by the *Jews*, like as *Joſeph* is Priſoner here with us? When *Veſpaſian* heard his Sons words, it pleaſed him, and he ſpared *Joſeph*, not ſuffering him to be ſlain, but committed him to a certain Captain of his, and carried him about with him

through the Cities, together with King *Agrippa*. After this, *Vespasian* removed his Camp to *Thalmida*, which also is called *Acho*, and from thence he went to *Cæsarea*, a great City.

When they of the City saw *Joseph*, they cryed unto *Vespasian*, Kill him, kill him, or else he will one Day be an occasion to stir great Wars against thee. But *Vespasian* gave no Ear to them. Whiles he was at *Cæsarea*, tydings came to him, that the Citizens of *Papho* Invaded and Spoiled the Isles that were subject under his Dominions, with a Navy. *Vespasian* hearing thereof, commanded to lay wait for them, that they might be met withal. So there was an Ambush laid without the Town, and it came to pass, that when the Pirates were gone out a Roving, *Vespasian* entred the Town, and took it without any great Resistance, because their Soldiers were absent.

When the Rovers therefore returned with their Navy, and saw the *Romans* in the City, they laboured to set a Land; but suddenly a huge Tempest, and a mighty Storm, drove all their Ships against the Rocks that were in the Sea-shore, (for there was no Haven for Ships) and there they were lost many of them, and those that swam to Land the *Romans* slew: They that were drowned in the Sea, and slain by the *Romans*, were in number Four thousand good Men of War, besides them that were slain in the Town 40000 all *Jews*.

This done, *Vespasian* sent forth *Valericus* and *Taribus*, two *Roman* Colonels, with his Son *Titus*, who went, besieged, and wan the Towns of Defence that were in *Galilee*: And thus did *Titus* use them. They that yielded unto him he saved their Lives; and

and whosoever withstood him, he slew. Moreover, all the Cities that belonged to *Agrippa* in *Galilee*, he restored them unto him again, only *Tiarva* excepted, which he utterly razed, and slew all the Males, especially such as were apt to the Wars, sold also their Wives and Children. And this was the only City in all *Galilee*, that *Titus* shewed such a Rigour and Extremity unto.

CHAP. VII.

Vespasian departing thence, took his Journey to *Gamala*, which is a City upon the top of a Mountain; the Name thereof is called *Gamala*, of an Hebrew Word *Gamal*, that signifieth to Requite or to do a good Turn, because it is the best City that belonged to *Agrippa*, and the Inhabitants thereof were all very rich. The City also, called *Seleucia*, was not far distant from it, a Country Replenished with good Towns, Gardens, Brooks, and all kind of Fruitful Trees; *Agrippa* besought *Vespasian*, that he would not destroy this City: Let me go first (saith he) and offer them Peace, Peradventure they will take it, that they may save their Lives from Destruction. *Vespasian* was entreated, saying unto him, Go and do as thou wilt, for thine Honours sake I will do so much for thee. So *Agrippa* went to them, and spake Friendly and Peaceably unto them, and they received him in like manner,

but they meant Deceit, saying, Thou art our Lord and King, to whom therefore doth all that is of any price, or to be desired in all *Israel* belong, but unto thee? Therefore come near unto us, and debate the Matter with thy Servants.

Agrippa crediting these Words, came close up to the City, and as he listened to them that talked with him, one cast a great Stone from the Wall, which lighted just between his Shoulders, with such a violence, that it strook him prostrate to the ground, and brake his Back, with one of his Arms also. But his Servants stept to him, took him up and carried him to *Vespasian*; who seeing him so sore hurt, sware he would never go from thence till he had taken the City, and ordered them in like manner as he did at *Tiarva*, to leave not a Man therein. The *Roman* Physicians did bestow such Diligence about *Agrippa*, that they cured him.

Vespasian being in a rage against the *Seleucians*, because they had wounded their King, Besieged and assulted them; the *Jews* within the Town encouraged one another, saying, Let us stick to it now, and play the Men, for we have no other hope to save our Lives, seeing we have thus wronged the King. Certain stout Men of them therefore issued out, and encountring with the *Romans*, made a great slaughter among them. After that the *Romans* made ready their Engines, Planted their Battering Rams, playing with them against the Walls, and by that time Night came, beat so great a part thereof down to the Earth, that *Vespasian*, and much People with him might enter at their Pleasure. But *Vespasian* gave

gave Commandment to his Army, that they ſhould not enter that Night into the Town, but ſtand and compaſs the Walls until the Morrow, that they might the better ſee how to win it. Notwithſtanding, they would not be ruled by him, but entred. Then the *Jews* came upon them, drew their Chains croſs the Streets, and cloſing the Ways of the City, intrapped them in ſuch ſort, that they could go neither one way nor other. After that, ſetting upon them, beat them down even there; ſo that they were all ſlain, ſave Ten Men that fled with *Veſpaſian*, and a Captain named *Butius*, one of the beſt Men of War in all the *Roman* Army, yet him the *Jews* purſued and ſlew. But *Veſpaſian* and his fled to the Mountains, that he might be there in ſafeguard: and from thence he ſent to *Titus* his Son that was in *Syria*, for the *Roman* Army that he had ſent with him into *Perſia*, which *Titus* led into *Jury*.

Shortly after, *Veſpaſian* gathered Soldiers, and repairing his Army, joined with *Agrippa*'s Company, and returning to *Seleucia*, wan it, and ſlew every Man, leaving none alive: and afterwards going again to the Cities of *Galilee*, took them, ſerving them in like ſort. After that, he came to the City called *Naſcela*, which was a walled Town, and of all the Towns of Defence throughout all *Galilee*, none left but it.

This he beſieged, becauſe thither reſorted many Cut-throats and wicked Perſons, without the fear of God, ſuch as were Robbers and Rovers of the Land of *Judæa*. Amongſt whom was a certain Man named *Jehochanan*, Learned, Wiſe and Prudent, eſpecially to do miſchief; a

a witty Counſellor, and of ſuch Eloquence, that he could perſwade cunningly, and diſſwade Men from that they had purpoſed. Beſides this, he was a Murtherer, ready to ſhed Blood, and to do any Miſchief; a great Robber, and one that ever Gaped for other Men's Goods; by which means he was become very rich: Wherefore there reſorted unto him all vain Perſons, Man-ſlayers, Rebels, and Ruffians; like himſelf, giving them large Rewards, that they might be of his Fraternity, his Brethren and Adherents, and he to be their Head. *Titus* was ſent to this City by his Father, to offer them Conditions of Peace; whither when he was come, he ſent his Embaſſadors to the Citizens to treat of Peace with them: whereunto the Citizens Accorded, and were ready to enter into League with *Titus*. When as this wicked *Jehochanan* perceived, that the ancient Men of the Town and the Heads would accept of Peace, he commanded his Companions to guard the Walls, to hinder them from ſpeaking with the *Romans*; ſaying, That they themſelves would return them an Anſwer: So therefore Seditious *Jehochanan* made Anſwer to the Embaſſadors of *Titus*, ſaying, To Morrow have we a ſolemn Feaſt of the Lord God, tell thy Maſter *Titus* therefore, that he grant us Truce for two Days, and the third Day we will give him Anſwer; wherewith *Titus* was content, and deferr'd the Aſſault for two Days. Theſe things were done on *Whitſon-Eve*, which was called the Feaſt of Weeks and Harveſt. The Night afore the third Day appointed was come, *Jehochanan* and his Complices gat out of the Town, and fled toward

toward *Jerusalem*, e'er *Titus* knew thereof: On the Morrow he sent his Embassadors to demand their answer what they would do? They answered, We desire to enter into a League with you, for we are yours; and submit our selves to your Pleasure, upon the Condition that none of the *Romans* hurt us, either in our Bodies or Goods. *Titus* upon this, made Peace with them, confirming it by Writing Sealed, for the better Assurance thereof. So they opened the Gates, and *Titus* came into the Town with his whole Army, and the *Jews* received him with great Joy, Honouring him very much.

Then *Titus* enquired for *Jehochanan* and his Confederates. The Citizens declared unto him, how he fled by Night with all his, unto *Jerusalem*: *Titus* hearing that, sent after to pursue him, yet they found him not, he had made such Speed. Notwithstanding, many of the People that went out of the Town with him, that they might escape the Danger, both Men, Women, and Children, Old and Impotent Persons, they overtook, slew them every one, and returned with great Spoil. After this, *Titus* won all the Cities in *Galilee*, and the Rulers in them. Then *Vespasian* dislodged from thence, and came to the Mount *Tabor*, which hath Snow on it continually; the Height thereof is Thirty Furlongs, and upon the Top is a Plain Twenty three Furlongs long: Thither sent *Vespasian* one of his Captains, called *Palgorus*, which took the Mountain, and the Town that stood thereon.

But here I will leave off the History of the other Battles that were Fought in other Places in the Land

of *Israel* and *Galilee*, and speak no more of them in this Book, for they be almost Innumerable, and we have made mention of them in the History of the *Romans*.

THE SECOND BOOK.

Containing the HISTORY of the SIEGE OF JERUSALEM.

NOW will we describe the Battles of *Jerusalem*, and how the City was besieged by the *Romans*; wherein we will declare all things truly, as our manner is, and faithfully, according to the Verity of that that was done.

It came to pass therefore, as *Jehochanan*, the *Galilean*, was fled to *Jerusalem*, he found there Men meet for his purpose, Injurious Persons, Wicked Men, Murderers, Deceivers, Blood-shedders, an infinite Number. For out of all Countries, within the Land of *Judæa*, there repaired thither all Men of War, to defend the Sanctuary of our God; and *Anani*, the High-Priest, received all that came. These seeing *Jehochanan* and

and his Valiantneſs, revolted from *Anani* the High-Prieſt, and clave to him, conſulting with him concerning all their Affairs: So he conſpired with theſe Cut-throats to lay hands upon the rich Men of the City; and to ſpoil them of their Goods; and this was the manner. When they eſpied any notable rich Man of the City, they would after this ſort quarrel with him: Art not thou he that hath ſent Letters to the *Romans*, and to *Veſpaſian*, to betray the City unto them? Thus would they examine him before the People, and when he would anſwer, God forbid, I ſhould do ſo; then would they bring in Godleſs Perſons, Limbs of the Devil, of their own Company, to bear falſe Witneſs againſt him, that he might be condemned to Death by the Law for a Rebel.

Thus dealt they with *Antipas* and *Lobia*, both Noblemen, and of the Chief of the City; and their Goods, with all their Jewels, the Seditious ſeized for themſelves. They pick'd Quarrels alſo with the High-Prieſts, thruſt them from their Chairs, that they could not execute their Service. Moreover, they caſt Lots, who ſhould have the Prieſt's Office, and who ſhould be no Prieſt. For they held the Prieſthood and Service of God, for Toys, Gaudies and Trifles. So the Lot fell upon one that was called *Pani* the Son of *Peniel*, an arterly Husbandman, ignorant of what belonged to the Prieſt's Office, ſo that he was utterly unworthy of the Prieſthood: So light a Matter made they of the Prieſthood. The Good and the Godly Men of *Jeruſalem*, ſeeing the Power of theſe Ruffians, and wicked

Perſon

Perſons bear ſuch ſwinge, they ſtuck together and determined to withſtand them by Force. The People therefore earneſtly moved with Anger, ſet upon them and encountred with them in ſuch ſort, that the Fight was great on both ſides, in the Streets, in the Market-place, in the Temple, and in the entrance of the Temple, till all the City was filled full of dead Bodies and ſlain Men. For there was not ſo much as one Street, but there were ſome Skirmiſhes in it. The People at length got the upper hand of the Ruffians, for they were eagerly ſet, and earneſtly bent againſt them. The Seditious therefore ſeeing themſelves not able to make their Party good with the People, fled every Man into the Temple of the Lord, ſhut it after them, and there remained. But *Anani* the High-Prieſt, ſeeing the wicked to be fled to the Temple, willed the People to ceaſe their Fighting with them in the Temple of the Lord, leſt they ſhould pollute it with the Blood and dead Carkaſſes of thoſe wicked Perſons. The People therefore left off the Fight. Then *Anani* beſet the Temple round about with Six thouſand of the choiceſt and ableſt Men of the People, well armed all of them, with Jacks and Sallets, and as well Weapon'd, with every Man a Sword, a Target, and a Spear or Pike, to keep the Temple, that they ſhould not come forth. Moreover, *Anani* caſt in his Mind, that beſides the Invading them in the Temple, which were no way ſeemly, it ſhould alſo be as great a Damage, if the People of the Lord ſhould aſſault one another in that Place. For theſe Cauſes, he ſent Embaſſadors to *Jehochanan* the *Galilean*, chief Cap-

Captain of the Seditious and Thieves, offering him peace, but *Jehochanan* refuſed it: For the Seditious had ſent for the *Edomites* to come and aid them. The *Edomites* had been ever from their firſt beginning very valiant and warlike Men, yet they were Subject to the *Jews*. For *Hircanus* King of *Juda* had conquered them, and cauſed them to be Circumciſed, binding ſuch of them as were the beſt Warriours to his Service, to ſtand in Arms, and keep watch and ward upon the Walls of *Jeruſalem* Day and Night, and the reſt of them to pay Tribute to the *Jews*.

Upon a certain Night came 22000 of theſe *Edomites*, all good Men of War, againſt *Jeruſalem*. When *Anani* the Prieſt, and the People that were with him, heard the noiſe of the *Edomites* Army, he went upon the Walls, and demanded of them what they were, from whence they came, and whither they would go? They anſwered, We are *Edomites*, and came out of *Judæa* to viſit the Lord God and his Temple, and to ſee in what caſe his People ſtandeth: For thus we come according to our accuſtomed manner as ever heretofore. *Anani* anſwered, You are Diſſemblers, and not as your words do ſhew, neither come you to ſeek God and his Sanctuary, nor yet to aid his People, but rather to the ſupporting of *Jehochanan* grand Captain of Thieves. Were it not better for you to aſſiſt the Sanctuary of God, than theſe ſinful Seditious Perſons, that covet nothing elſe than to lay waſte the Houſe of God, and to deſtroy his People: They in the moſt Holy City of God do ſhed the Blood of Juſt, Godly and Innocent Men; through whoſe Wickedneſs the *Romans* have the upper-hand of us, becauſe we have

Civil

Civil Wars at home with the Seditious, and external with the *Romans*. Yea, the Wickedneſs of the Seditious is grown ſo far, that the moſt part of us had rather be ſlain by the *Romans*, than of our Brethren the *Jews*. If ſo be ye be come to maintain them, ye ſhall underſtand that ye offend the Lord our God exceedingly, to help Sinners and Murtherers, that tread the People of God under their Feet, like as Men tread Grapes in a Wine-preſs, and make the Temple of the Lord a dwelling-place of Man-killers and wicked Perſons. Ye ſay, ye come to ſeek the Lord; How is it then that ye are thus in Arms, after the manner of War? Ye ſhall underſtand, we ſhut not the Gates of the Town becauſe of you, leſt ye ſhould come in, after your accuſtomed manner, but becauſe of your Armour and Weapons that you have with you, which are Inſtruments of Deſtruction, a very unmeet faſhion to come and viſit the Lord; You ſhould rather have come with Offerings, Sacrifices, Confeſſion and Praiſe. Notwithſtanding, if ye will enter into the Town for Devotion ſake, ye are welcome: But ye muſt lay away your Weapons and ſo enter in peaceably.

The *Edomites* anſwered, We Marvel not a little at thee which art the High-Prieſt, our Lord and Mediator, and at the reſt of the Prieſts of the Lord, with the Elders and Judges of the People that be preſent with thee: And your Words ſeem ſtrange in our Ears. For we underſtand you take us for your Enemies, and thereupon you ſtop us of our Entrance into the City, to viſit the Lord God after our accuſtomed manner,

manner, in that we be armed as ye object unto us: Do you not know that *Vespasian* draweth nigh to come to this Holy City? This we hearing of, was the Cause that we took our Weapons with us, to come and aid you, and keep the Town, as we have been wont these many Years. But how should you gather this, that we come to support the Wicked and Seditious that be with you; when as from the first day that ever we and our Fathers were Circumcised, we never swerved from the Law and Commandments of the Lord? Tell us if there be any Commandment in the Law, that biddeth a Man to strengthen and maintain the Power of the Wicked, by the which we are bound to hearken and to aid these. God forbid we should do this, for we all both that be here, and the other *Edomites* also, be Servants of the Lord and his People, and the House of the Lord. Whiles they were thus talking together, there arose up a great Cloud, and Lightnings were seen, with Fire and Darkness, with mighty Thunder-claps and Showers of Hail, that all that saw it were wonderfully afraid, wherefore the People fled wholly; left not only the Walls, but *Anani* also, for they could not abide to tarry any longer: But *Anani* took heart unto him, and abode it, to mark those horrible Signs of Heaven which did appear, that he might judge what they betokened.

The

The Figure of a Fearful Comet.

And he gave this Judgment indeed (but not according to the Truth) that the Thunder and Hail, with Darkneſs, ſignified God's Help; by the Hope whereof they ſhould defend the Sanctuary of the Lord. So likewiſe judged all the Elders that were

were with him, without perceiving that all these Signs betokened the Evils that should come upon *Jerusalem* and all *Israel*.

When they that were shut in the Temple, perceived that they that kept the Watch before the Gate of the Temple, were fled also, for fear of the Tempest, they went and opened the Doors of the Temple, and in that Darkness, which although it was so great, that one could not see another for the thickness thereof, neither durst any of the Town once look out of his Doors (they were so afraid of those terrible Signs of the Element) yet came those desperate Fellows, the Seditious, out of the Temple, drew towards the Walls without all Fear with Saws and other Instruments, to cut asunder the Bars of the Gates. And when the crashing of the Thunder and Hail was greatest, then laboured they hardest in wresting the Locks and Bolts off the Gates, lest they should be perceived. And ever when the Thunder-clap was past, then stayed they and left off till it came again. Thus played they till they had broken and opened the Gates, and let the *Edomites* into the City; who being once come in, wandred here and there for that Night, devising how they might set upon the Citizens of the Town, and utterly destroy them.

They call'd out first their Confederates, that remained in the Temple, brought them thence, and joined together with the *Edomites*, swearing one to another, That they should be one People and one Army. And forthwith, being so confederate together, they slew the same Night 8500 of the People of God, all good Men of God, all good Men of War; besides innumerable others, that

they

they killed of the common People. In the Morning they laid hands on the rich Men, haled them before the Judges, and 70 Elders, which otherwise is called *Sanhedrim*, whom they called together: And there wicked *Jehochanan* the *Galilean*, spake unto them in this wise.

Why condemn ye not these rich Cobs, that have made a Conspiracy with the *Romans*, and determine to betray this holy City into their Hands? namely, One *Sechariahu*, a just Man, a Perfect, Godly and Vertuous, one that feared the Lord, and loved both God and Man; but for his Riches only, which were great, this *Jehochanan* (Captain of the Seditious) apprehended him, willing the Elders to condemn him to Death, for that he had joyned with their Enemies, (as he said) to betray the City to them. The Priests, Elders and Judges, hearing his words, and perceiving that both he and the rest of his bloody Band, desired nothing else than to make this Man away, although they knew him to be most innocent, they wept and sighed greatly. *Jehochanan* seeing them weep for *Sechariahu*, and that they would not condemn him, respecting his Justice and Integrity; What, quoth he, do you begin to mourn before there be any Corpse present? I would I should never come where God hath to do, but if ye order it thus in your Judgments, ye shall be the first that we will lay hold of, and we will sit in Judgment ourselves, to discern the Matter for the People of God, according as we shall think good. Then laying apart all Shame, with an obstinate Mind the wicked sort hoised away *Sechariahu*, carried him out of the place of Judgment, and brought him

him up to the top of a high Tower, at the East end of the Town, from whence they cast him down headlong, and he died at the Wall-side in the Vale of *Jehosaphat*. The Priests therefore were sore afraid for their own Parties, and the Judges also with the Elders seeing the Wickedness of *Jehochanan*, and the rest of the Seditious: For *Jehochanan* had given them warning and said, Except ye give Sentence on every Man that we shall bring unto you, according to our Minds, be ye assured all ye shall go the same way that *Sechariahu* is gone before you. After that, they apprehended a just Man, and a rich, that was beloved of all the Town, whose Name was *Gorinian*, surnamed Valiant, and he was a valiant Man indeed, most expert in Wars, thereto wise and witty, and a Man of a pure and perfect Line, one that was ever the formost in Battle, whensoever they had any Conflict against the *Gentiles* that besieged *Jerusalem*: And this was his accustomed manner, when the Enemies marched to join Battle with the *Jews*, he would run upon them with all his might, and made such slaughter of them, that in spight of their Hearts he would force them to retire; and by that means his Body was full of Scars, his Face and Head wonderfully mangled with the Wounds that he had received in the Battles that he had been in for the People of the Lord; yet now because he would not follow the villanous mind of *Jehochanan*, and take his part, *Jehochanan* commanded him to be apprehended, and brought before him, and when he was come, said thus unto him, Make thy Will, and set thy House in order, and confess thy self unto the

Lord, for there is no way with thee, but Death: And so they led him out of the Town to kill him there, lest there should be any business about his Death, if he had been put to death within the Town; for all the Citizens of *Jerusalem* loved him; and he likewise loved them. When they were come to the place of Execution, *Gorinion* fell down before them, and besought them with Tears in this wise: Seeing ye have so determined that ye will needs slay me, when as notwithstanding I have committed no Crime, nor any Offence, and that ye will in no wise spare me although I be innocent, as you know well enough your selves; yet I beseech you, let me obtain this one thing at your hands, that you would do so much at least-wise, at my Request, as to bury my Body, other Favour I desire not. They make him answer, If thou hadst not spoken to us thereof, we had thought to have done it, for so we were determined with our selves; but now, seeing thou art so bold as to demand this of us, we will slay thee, but Burial getteſt thou none; thy Body shall be cast forth unto the Beasts of the Earth and Fowls of the Air. *Gorinion* yet besought them to the contrary, until the most cruel *Jehochanan* struck him, and slew him, and after threw out his Body to the Beast of the Field: This done, they returned into the City.

Vespasian in the mean season, drew nigh to *Jerusalem*; for he had pitched his Tents at *Cæsarea*, where he relieved his Army, and paid his Soldiers great Wages, wherefore they tarried in the City many Days: For when *Vespasian* understood of the Wars of *Jerusalem*, he said unto his

his People, Let us make no haſte to beſiege *Jeruſalem*, till ſuch time as they have ſlain one another among themſelves, and ſo at length their Pride will be pulled down, when as they ſee themſelves waſte away with cruel War, Hunger, and Thirſt. For *Veſpaſian* was a wonderful politick Man in all Feats of War, and his Wiſdom never turned him to more Commodity, than by this Device only. So he ſojourned at *Cæſarea*, with his Men many days: In the mean ſeaſon the People of *Jeruſalem* made War upon *Jehochanan* and his Complices, till innumerable of them were deſtroyed. Some of them were ſlain with Swords, ſome the Seditious killed with ſhort Daggers. For certain of the Seditious carried ſhort Daggers ſecretly under their Garments, wherewith they would come ſo ſuddenly upon an honeſt and juſt Man, and thruſt him to the Heart, that he ſhould fall down dead in the Place, without knowledge who ſtruck him: So by this means, what with Swords in open Frays, and what with Daggers ſecretly, many of the People were ſlain, and far more that way than by the *Romans*; inſomuch, that now very few Citizens were left alive. Thus when *Jehochanan* had gotten the upper-hand of the City, he ſent an Army out of *Jeruſalem* to go and take the Cities that had made Peace with *Veſpaſian*, which they ſacked and razed to the Ground, and whomſoever they found therein, *Romans* or *Jews*, they ſlew: Yea *Jehochanan* went with them himſelf, ſpoiling and carrying away all the Riches that they found in them. They took alſo the City *Gerara*, that ſtood beyond *Jordan*, whereas they remained.

The Inhabitants of *Jeruſalem*, both Prieſts, Elders, and the reſt of the People, ſent Embaſſadors to *Veſpaſian*, to deſire Peace of him, and ſuccour againſt *Jehochanan*, and his wicked Rabble, which daily in the Town ſlew very many of the People of God. The Citizens alſo of *Gerara* ſent Embaſſadors unto *Veſpaſian*, ſaying, If thou wilt be Lord over the Land of *Judea*, and the City of *Jeruſalem*, and deſireſt to aſſure the Rule thereof, and eſtabliſh it unto thee, then hearken unto our Counſel, and come unto us without delay, to deliver us from the Hands of *Jehochanan*, and the wicked ſeditious Perſons, that with all their Might endeavour to ſpoil all our Goods, and to get the Dominion over us, our Wives and Children, to none other purpoſe, than by that means to deſtroy us utterly, that no Remnant of us ſhould be left. If ſo be thou wilt come, and valiantly withſtand them with thy Power, we will alſo fight againſt them in the Town till they be all ſlain, and then thou ſhalt be our Lord: And that done, thou mayeſt go to *Jeruſalem* without any Impediment or Hindrance of any Man; for they alſo of that City deſire the ſame, and would gladly become Subjects unto the *Romans*.

When as therefore *Veſpaſian* heard the Petitions of the Citizens of *Gerara*, he took his Journey thither to ſuccour them, and deferred to go to *Jeruſalem*. But *Jehochanan* heard of his repair, wherefore he ſlew the chief Governour of *Gerara*, and got him out of the Town with his Companions, and took them to their Feet, determining to flee into a certain Wood: *Veſpaſian* having knowledge thereof, made after them, ſending out *Poligorus*,

rus, who overtook them, and made a great ſlaughter of them. And in his return toward *Gerara*, upon *Jordain* ſide, he light upon much People going to *Jeruſalem*, that they might eſcape together with the Seditious. Then *Poligorus* drove back to the River, where he ſlew Thirteen Thouſand of them: The reſt leaped into *Jordain*, and were drowned, to the number of Ninety one thouſand, Men, Women and Children, with much Cattle, that were all drowned together in the River; inſomuch, that the Channel of *Jordain* was ſo ſtuffed and ſtopt with dead Bodies, that the Waters roſe and ran over the Banks here and there into the Fields and Plains; yet at length the Waters increaſed, and bare the Carkaſſes down the River, as far as the Sea of *Sodom*, which is the Sea of Pitch, otherwiſe called the Salt Sea; and all the Banks of *Jordain* lay full of dead Bodies.

After this, *Veſpaſian* took his Journey from thence, and went into the Land of *Edom*, where he won two ſtrong Cities, the one called *Legarith*, and the other *Cephar Toco*, and ſlew 10000 of the People thereof, leading the reſt away in Bondage. Then he diſlodged, and came to a Town called *Chamath Gedi*, which he ſubdued. In this City were Well-ſprings of hot Waters, from whence the hot Baths of *Tiberius* have their Original. The natural Philoſophers and Aſtronomers of that Country, held an Opinion that theſe are the Heads of all the hot Well-ſprings in that whole Country. Departing from thence, he came to *Samaria* and won it.

Then repaired he again all the Towns that he had subdued, and made up their Walls, placing Garrisons therein, to aid him, what time he should besiege *Jerusalem*. That done, he returned to *Cæsarea*, to take muster of his whole Army, and prepared to go to besiege *Jerusalem*.

But in the mean season, came Messengers from *Rome*, and brought him word that *Nero* the Emperor was dead; and how that as he was a hunting in the Country, the Fire of the Lord came down from Heaven, and fell down upon him that he dyed for it.

After whom reigned *Galba*, not one whole Year: for afore it was fully ended, he was slain by the Noblemen of *Rome*: and *Vitellius* created in his stead a Fool, yet a sore cruel Man, much given to Drunkenness, so that he was in all Points unworthy of the *Roman* Empire.

The Noblemen of *Rome* that were with *Vespasian* hearing this, greatly disdained at that Matter, and said, Was there never a Nobleman in *Rome* left, to be placed in the Empire, but ye must choose a drunken Wine-sucker? Why did ye not rather elect the mighty Prince *Vespasian* that is here with us, a Sage and a Wise Man, thereto also most valiant, one that had conquered many Cities, and vanquished many Nations, and those most fierce? What puissant Kings hath he subdued unto the *Roman* Empire! How far and wide hath he enlarged the Empire of the *Romans*? And now whenas the Empire ought to have been bestowed upon *Vespasian*, or some one like unto him, and none such could be found among you, ye bestow it upon a Fool, and a blowbole Drunkard, wherein

ye

ye have done very undiſcreetly. Well, the Empire of *Rome* ſhall have a better Emperor one day, and God ſay, *Amen.*

Whereupon the Princes that were there, laid their Heads together, and decreed to make *Veſpaſian* Emperor. Therefore with one conſent they went unto *Veſpaſian*, and ſaid unto him, Thou ſhalt be our Head, for the Empire belongeth to ſuch a one, and thou ſhalt have Dominion over us. But *Veſpaſian* refuſed to take it on him, and would in no wiſe conſent to them. Notwithſtanding they compelled him, and placed him upon the Throne of Majeſty, ſetting an Imperial Crown upon his Head, which he would have put away, and pulled off with his Hand becauſe he would not be Emperor. Wherefore the *Roman* Captains drew out their Swords, and ſaid, Thou ſhalt be Emperor, and reign over us, therefore refuſe it not: if thou do, thou ſhalt die upon our Swords. *Veſpaſian* therefore ſeeing himſelf conſtrained, being afraid of his Life, he was content to ſuffer himſelf to be proclaimed Emperor. Then all the Army was ſworn unto him, and he ſat upon the Royal Seat, as Emperor and King of Kings.

The Civil Wars at *Jeruſalem* encreaſed more and more, and much Blood was ſhed through the Wickedneſs of *Jehochanan*, Captain of the Thieves, a Limb of the Devil, and through the Cut-throat Murderers that were with him, who had all even ſworn the utter Deſtruction of the City of the Lord, and the Death of the People.

There was alſo another Cut-throat Ruffian

of a noble Houſe of *Judea* and *Jeruſalem* about the ſame time, called *Schimeon*, who began alſo to follow *Jehochanan*'s Manners in ſlaying Innocents, and robbing and raving in *Jeruſalem*. For *Anani* the High-Prieſt had once appointed him Prince and chief Captain of *Jeruſalem*, and afterwards finding him an Enemy, baniſhed him the City. Wherefore *Schimeon* went and gat him a Rout of Unthrifts, Murtherers, and Thieves, caſting in his Mind, and ſaying, Except I join my ſelf with ſuch good Fellows, I ſhall never be able to be revenged of *Anani* and his Aſſiſtants that have thus baniſhed me out of *Jeruſalem* into Exile wrongfully, unto my great Diſhonour. Shall I that have been in ſuch Eſtate, now be caſt out of my Dignity, and be conſtrained to wander here and there as a baniſhed Man? He went therefore through all the Cities of *Judea* and *Galilee*, cauſing to be proclaimed in the Streets and Market-places, and ſent his Letters where he could not come himſelf, in this Manner and Form:

WHoſo liſteth to be rid from the Bondage of his Maſter, or hath had any Injury in his Country, or what Servants ſoever deſireth to be ſet at liberty, or whoſo cannot abide the rule of his Father or Maſter: all that be in debt, and ſtand in fear of your Creditors, or fear the Jews for ſhedding any innocent Blood, and therefore lurketh ſolitarily in Woods or Mountains; if there be any Man that is accuſed of any notorious Crime, and in any danger therefore; To be ſhort, Whoſoever is diſpoſed to Rob and to do Injury and Wrong, to haunt Whores, to Steal, to Murther,

Murther, to Eat and Drink at other Mens Cost, without Labour of his Hands, let him resort to me, I will deliver him from the Yoke and Danger of the Laws, and will find him his fill of Booties and Spoils.

There assembled unto him about Twenty thousand Men, all Murtherers, Thieves, Rebels, Lawless Persons, Wicked and Seditious Men.

Then began *Schimeon* also to vex the *Israelites*, to turn all up-side down whereseever he came. When the Citizens of *Jeruſalem*, the Priests, Elders, and *Anani*, heard Tydings of *Schimeon*'s despightful Wickedness, how he held on still oppressing the People of God, they were very pensive, saying, Now will this Fellow more trouble us than *Jehochanan*, be he never so cruel. They consulted therefore and agreed, secretly to send a Power against him, that might suddenly fall upon him, and overthrow him. Peradventure, *say they*, they may slay him or take him alive, before this Wickedness grow to further Inconvenience, and join himself with our Foes; then shall he assail us both within the Town and without.

They sent out therefore against him a great Army of *Israelites* and *Jews*, with Chariots and Horsemen, and Footmen in great number, which came where the Camp lay, and found him in the Corn-Fields destroying of the Grain, pulling down of Barns, and burning all, both Corn and Olive-Trees: Then the *Jeruſalemites* divided their Army, and set upon *Schimeon*'s Tents suddenly, smote them down, and made a great slaughter upon the Seditious.

But shortly after, *Schimeon* gat the upper-hand of the People of God, for he came upon them in the

the night season and made a sore slaughter amongst them: Then they that remained, took themselves to flight towards *Jerusalem*, and *Schimeon* pursued them, killing them hard unto the Gates of *Jerusalem*. So that many of them were slain in the way, and very few escaped.

After this, *Schimeon* went and moved War upon the *Edomites*, to subdue them unto himself, which before were under the Dominion of the *Jerusalemites*: And first, he came to the City *Asa*, otherwise called *Gaza*, for it was the first City within the Borders of *Edom*, as Men come from *Jerusalem*. But the *Edomites* met him in the Field in great number, and joined Battel: neither part had the Victory, therefore at length they retired both.

Then was *Schimeon* in so great a rage, when as he could not overcome these *Edomites*, that he wisht him out of his Life. So he ceased fighting a while, and encamped himself in the Border of the Land of *Edom*, right against it, and there abode, thinking to set upon them at another time. And as he was devising how to order all things, there came unto him an *Edomite* called *Jacob*, one of the chiefest Men among them, and a Warriour. He hearing of *Schimeon*'s Proclamation, was moved to come and enter a League with him: and thereupon said unto him, Never let it discomfort thee, that thou could not overcome the *Edomites* at the first Battle: If thou wilt be ruled by my Counsel, thou shalt win all the Cities in the whole Land, and I will deliver them into thy Hand.

Schimeon

Schimeon desired to know how; therefore, said he, Let us hear thy Counsel, and shew us how it may be brought about, and when it is come to pass, then will we honour thee, and regard thee accordingly.

Jacob said, Give me one half of thine Army, which I will lead with me into an Ambush; then shalt thou in the Morning betimes set thy Men in Array against the *Edomites* for a Stale; and when thou shalt perceive them to come against thee, then make as though thou fleddest, until thou hast stealed them out of the Town into the Fields to pursue thee.

Then will I with my Men come out of our Ambush, and make speed to the Gates, where we shall kill the Warders, and suddenly enter the Town; and killing all that we find there, set up a Flag upon the Tower of the Town. Then when the *Edomites* shall see that, their Hearts will be dead for sorrow; and so mayest thou turn again upon them, and beat them down at thy Pleasure: Or if thou like not this Device, hear yet another way. I have been a Captain amongst them a long while, therefore I will return in the Night Season into the Town; if the Watch examine me from whence I come, I will tell them I come from *Schimeon*'s Camp, whither I went as a Spy, then will I go to the Elders of the Town, and desire them to let me have a Company of the best Soldiers, and I will bring *Schimeon* into their Hands, if he set upon us again. For I have viewed the Camp, and his Power, and understand that he intends to Morrow to fall on us, which thou shalt do indeed. And when thou seest me to issue out against thee, thou shalt set thy

Spear

Spear in the reſt, and come towards me, then will I take me to flight, and caſt a fear in the *Edomites* Hearts, that they ſhall flee alſo? Which done, thou mayeſt purſue and ſlay them at thy Pleaſure, overcome them, and enter the Town; then that Town, great *Aſia*, once taken, thou ſhalt quickly win all the reſt. When *Schimeon* heard this, he went and deliberated with his own Council, and they liked the laſt Advice beſt, wherefore that they concluded upon. So *Jacob* the *Edomite* returned by Night to *Aſa*, and declared to the Ancients of the Town, how he had been in *Schimeon*'s Camp, and had viewed his Army, whereby he had perceived good Hope, that he ſhould deliver *Schimeon* into their Hands ſhortly. The Elders therefore made him grand Captain, and chief of all their Men of War, charging every Man in this wiſe: Foraſmuch as none of you are ſo expert in the knowledge of Warfare as is *Jacob*, therefore it behoveth you to follow him in all things: If he ſet forward, ſet ye forward: Whereas he pitcheth his Tent, pitch ye alſo; if he ſtay, ſtay ye; if he fleeth, flee ye: To be ſhort, when he returneth, then return ye, and go not one Hairs breadth from that that he ſhall command you, neither one way nor other. Upon the next Morrow *Schimeon* iſſued out of his Camp, with all his Army, and upon that aſſembled *Jacob* his Men, and went out to meet him: But when they came to the point ready to joyn, and *Schimeon* with his Company had charged their Slaves againſt them, by and by *Jacob* left the Field, turned his Back and fled, and the chief Soldiers that were about him fled with him.

The

The reſt of the People ſeeing their Captain flee, they took themſelves likewiſe to flight every Man: Then *Schimeon* purſuing, made a great ſlaughter of them, and won the Town, bringing them under his Subjection. And when he had ſacked the Houſes of them that were ſlain of the *Edomites*, and ſpoiled their Goods, which was very much, the reſt that he took Priſoners, and kept alive, he made Peace withal, and joyned them unto his own Camp.

After that, he departed from thence, accompanied with 40000 good fighting Men, part *Edomites* and part *Jews*, and came to *Chebron*, which he won, and deſtroyed all their Grain and Corn-Fields: Yet after he repaired the Walls, and ſuch of them as were left alive made Peace with *Schimeon*, who received them into League with him, and they became his Men, and followed him in all his Wars. So he diſlodged from thence with all his Army, which by the acceſſion of the *Chebronites* was now wonderfully increaſed, and determined to invade *Jeruſalem*.

And when he came nigh unto the City, he ranged here and there, deſtroying the Fruits that were upon the Ground, and alſo their Corn.

Captain *Jehochanan* having Intelligence of *Schimeon*'s coming to beſiege the Town, and how he had deſtroyed the Fields, thought to have gone out of *Jeruſalem*, and to fight with him, but he durſt not, for his Spies had told him, that he ſhould not be able to overcome him, he had ſo puiſſant an Army, and ſo well appointed. Yet nevertheleſs he iſſued out, and lay in Ambuſh for *Schimeon*. In the mean ſpace,

by

by chance *Schimeon*'s Wife, that was fled out of *Jeruſalem*, with her Men and Women Servants toward her Husband, for fear leſt ſhe ſhould be ſlain for her Husbands ſake, if ſhe ſhould have tarried at *Jeruſalem*, paſſed by where he lay in his Ambuſh: Her he took, and brought again to *Jeruſalem*, not a little proud of ſuch a Prey, thinking, now we ſhall have *Schimeon* at our Pleaſure, ſeeing we have his Wife our Priſoner; he loveth her ſo entirely, that he will do for her ſake whatſoever we will have him. This came to *Schimeon*'s Ear, who had taken that time many of *Jehochanan*'s Men, and cut off the Right Hands, ſending them with ſuch Shame to *Jeruſalem* to their Maſter. He ſent moreover Embaſſadors to *Jehochanan*, willing him to ſend him his Wife, in ſuch ſort, that ſhe might come to him with all that was hers: Or if he refuſed to do it, he ſhould be extreamly handled, for he would take the Town e'er it were long, and to *Jehochanan*'s ſhame, cut off the Hands and Legs of all them that did inhabit it.

Jehochanan hearing this, was ſore afraid, and all that were with him, and therefore they ſent him his Wife; whereupon *Schimeon* kept him without the Town. And as *Schimeon* played the Tyrant without, ſo likewiſe did *Jehochanan* within: For *Jehochanan*'s Soldiers raviſhed the *Iſraelites* Wives, and ſhed innocent Blood.

Shortly after, *Schimeon* left the Town for a ſpace, and returned into *Idumea*; for he had word, That the Men of moſt Power, and the richeſt ſort of that Country, rebelled. Whereupon he ſacked and ſpoiled all the Towns of *Idumea*, and left them nothing; inſomuch, that he was become

become very rich, and then returned to *Jeruſalem*, bringing the *Edomites* wholly with him, that were met for War: and many of the *Jews* reſorted to him, and with his Power he beſieged *Jeruſalem*, even at the very Gates. Yet the Tyranny of *Jehochanan* and his Complices ceaſed not, but increaſed more and more daily in *Jeruſalem*, inſomuch that they taught the Citizens of *Jeruſalem* to murther their Neighbours, and to commit Adultery with their Wives: by which means Fornication was riſe and common in the City. Yea, many of the People and Youths ſhaved their Beards, letting the Hair of their Heads grow, and accompanied themſelves with Women, that they might exerciſe their Adultery ſafer, and not be eſpied, which ſin did wonderfully defile the City of *Jeruſalem*, and without doubt furthered the Deſolation thereof. The Gates alſo of the Town were cloſed up, that no Man might go in or out. And whoſo went out, fell into the Hands of *Schimeon*, and was ſlain: they that tarried within, were conſtrained to flee before their Faces, their ſhame in every Street and Corner; and if any found fault, he was ſlain ſtraight by *Jehochanan*, that moſt cruel Captain of the Seditious Rebels.

The Citizens therefore ſeeing the Tyranny of *Jehochanan* to be without meaſure, they aſſembled all together, and encountred with *Jehochanan*, and were ſlain a wonderful ſort of them in that Conflict. And except the *Edomites* that were fled to *Jeruſalem* from the Tyranny of *Schimeon*, had ſuccoured the Citizens, the whole People of *Jeruſalem* had been utterly deſtroyed and ſlain every Mother's Son by *Jehochanan*; his Power was ſo great.

Then

Then *Anani* the High-Priest, and the other Priest, with the ancient, faithful, and *Sages*, and the rest of the People of *Jerusalem*, seeing the Wickedness of *Jehochanan*, and that they could not suffer it any longer, consulted together to deliver the Town to *Schimeon*; and bring him in, and make him their King, to help them against *Jehochanan*, whom they took to be far worse than *Schimeon*, hoping that it might come to pass, that *Schimeon* should slay *Jehochanan* at length. They sent therefore *Amittai* the High-Priest to *Schimeon*, to bring him into the Town; but *Schimeon* craftily denied it, saying, What, should I come into the Town to you that hate me, and of late banished me your Town? Yet they ceased not, but sent the same *Amittai* to him again, to intreat him, in the Name of all the People, to come into the City. And by this means, upon a certain night appointed, he entred into *Jerusalem* with his whole Army: Notwithstanding, he was no sooner within the Town, but he brake his Promise and League that he had made with the Citizens; and whereas he had promised to succour them, and aid them, now he was altered, and became their Enemies, joining himself with *Jehochanan*: And those two Rebels reigned in the City of *Jerusalem* by course, one one Month, and another another. So where before *Schimeon*'s coming, they thought much to bear the Yoke and Oppression of one Seditious Person, now were they constrained to hold down their Shoulders, and bear the Yoke of Two.

Yet within Two Days after, there fell a Variance and Discord between *Jehochanan* and *Schimeon*

meon about *Eleazar* the Priest, the Son of *Anani* the High-Priest. This *Eleazar* was the beginner, and first sower of Sedition amongst the *Israelites*, whom *Schimeon* would now have put to death, to be revenged of his Father that banished him out of *Jerusalem*; but *Jehochanan* took *Eleazar*'s part, and defended him: For *Eleazar* was always *Jehochanan*'s Friend, and aided him; his Father was High-Priest, and bare a great Rule in *Jerusalem*; wherefore *Eleazar* was of a great estimation and authority with the Elders, so that they durst not apprehend him; and as his Father also looked negligently unto him, and let him do what he list, because he had no more Sons but him, so he was the first that assembled naughty Persons together, and held ever on *Jehochanan*'s side, from his first coming to *Jerusalem*. And for his sake, fell division and dissention between *Jehochanan* and *Schimeon*, so that they became Enemies, and warred the one upon the other ever after, as we shall declare hereafter.

CHAP. V.

IN this while, *Vespasian* had sent *Antony*, and *Mankinimas*, (two Noblemen, and of his Council) to *Rome* against *Vitellius*, that they might make him out of the way, and then would he come to *Rome* to receive the Imperial Crown there.

These two Captains went therefore and raised an Army, by whose aid they set upon *Vitel-*

lius, and slew him not without much ado; for there were slain that day at *Rome*, eighty thousand good Men of War. When *Vespasian* had word that he was dispatched, he made speed to *Rome* to his Coronation, dividing first his Army into two parts, whereof he took the one with him to *Rome*, as a Safeguard for himself, whatsoever should happen, and the other he left with *Titus* his Son to besiege *Jerusalem* withal. So departing, he left his Son *Titus* at *Alexandria*, commanding him to remain there, till such time as he should signifie unto him otherwise by his Letters, and shew him what he should do; and that in no wise he should attempt the Siege of *Jerusalem* in the mean space. *Titus* answered, *I shall do (dear Father) according unto your Commandment, for to you it belongeth to command, and unto me to obey.*

Vespasian took with him King *Agrippa*, and *Munabas* his Son, he fearing lest they would rebel, and me *Joseph* Priest and Prisoner also fast bound in Chains: For so had his Council moved him, saying, We cannot say the contrary, but that we have found no sign of Rebellion in *Joseph* hitherto, neither think we that he hath gone about any; but who can tell when we are gone hence, whether he will not flee to *Jerusalem*, and help to set them at Unity and Concord? Then they make him their King, and after he be the sorer Enemy unto us? Besides this, you shall have need of him in this Journey, he being a Man of such great Prudence and Wisdom, that whosoever followeth his Counsel, shall bring his Matters to good and fortunate Success. *Vespasian* liked well their Advice, and

and took him Prisoner with him, together with King *Agrippa* and his Son; albeit they had no Irons upon them, neither on Hand or Foot, but only had their Keepers appointed them, that they should not step aside.

And as *Vespasian* drew nigh *Rome*, all the Citizens came forth to meet him, and received him with great Joy, and mighty Shews. Then he commanded that I should be put in Prison, but *Agrippa* and his Son he let go at liberty. The next day assembled all the Senate of *Rome*, to create *Vespasian* Emperor, after the manner of the *Romans*, with whom was *Agrippa* and his Son. I also entreated the Jaylor to let me have Keepers with me, and so to bring me to the Place where he should be crowned *Cæsar*: which the Jaylor granted me, and went with me himself to the place, and brought me where I might see all that was done. Within few days after, *Vespasian* took displeasure with *Agrippa*; upon the Information of certain evil disposed Persons that had slandered him, and persuaded *Vespasian* that he went about to rebel, and how he had sent Letters unto *Jerusalem*, concerning the same Matter; wherefore *Vespasian* put both him and his Son *Munabas* to death.

This befel three years and a half before the Destruction of *Jerusalem*. Moreover, before this Deed, the continual Sacrifice ceased for a Thousand two hundred and ninety days, as it is written in *Dan. Chap.* 12. *And from the time that the continual Sacrifice shall be taken away, and Abomination shall be put into Desolation, a thousand two hundred and ninety days.*

The ſame Year and Month that *Agrippa* was put to death, God moved the mind of *Veſpaſian* to remember me with his Mercy; wherefore he commanded that I ſhould be fetched out of Priſon and brought to his Preſence. And as I ſtood in Irons before him, *Cæſar* bad me welcome, and ſpake comfortably unto me, ſaying, Thou knoweſt very well that I have loved thee from the Day I firſt ſaw thee, and tho' I have kept thee continually in durance, do not think I did it of any Ill-will or Malice toward thee; but rather thou mayeſt perſwade thy ſelf, I did it leſt the *Roman* Princes ſhould diſdain at thee, and ſay, See here is a Fellow, that in our Wars hath endamaged us ſo greatly, yet now goeth he check-mate with us, in as great Favour as we: Let us kill him, and put him out of the way. But, my Friend *Joſeph*, be of good chear, I will deliver thee from theſe Iron Bands, and thou ſhalt be with me in no worſe caſe than one of my chief Princes. I will ſend thee into *Jewry* to my Son *Titus*, to whom thou ſhalt be as a Father and a Counſellor..

Thou knoweſt, *Titus* was he that took pity on thee, and would not ſuffer thee to be put to death; Yea, he hath ſundry times moved me to releaſe thee of thy Bonds, and to honour thee, which I have deferred to do only for this cauſe that I ſhewed thee. I made him anſwer, But how can I be quiet, or in ſurety of my Life, as long as I am in thy Company and thy Sons, ſeeing *Agrippa* and his Son were ſuddenly put to death by you? *Cæſar* anſwered, Hold thy Peace *Joſeph*, I never looked for any Goodneſs of *Agrippa* and his Son. Thou knoweſt not what they

they had wrought againſt my Majeſty, and how they went about to rebel; thou haſt born their Bones with thy Hands. Doſt thou not know how I honoured him and his Son in *Jewry*? how I would not ſuffer any of my Army to annoy any of his Cities? I anſwered, Yes, I know it was ſo as your Majeſty ſaith. Then ſaid he, But for all this hath *Agrippa* requited me again with Evil. For what time as the Nobles of *Rome* in *Jewry* went about to make me Emperor, thinking me ſomewhat more meet to rule the Empire than *Vitellius*, *Agrippa* perſwaded them that they ſhould not make me Emperor, affirming, That there was nothing in me worthy wherefore they ſhould promote me to that Dignity. And after when he came to *Rome*, he went from one Biſhop to another, and cauſed them to go to the Biſhops, to accuſe me of ſuch Crimes as in my Conſcience I knew nothing at all of.

By this I perceived that *Agrippa*'s Heart was full of Rancour and Rebellion, and therefore I judged him to Death. *For where as Wickedneſs is, there it is meet that condign Puniſhment ſhould not be lacking.* And I put his Son to death likewiſe; *For the Son of a Traytor ought not to live upon the Earth, becauſe that in his Heart remaineth the Work of his Father, being conceived and born of a Rebellious Seed.* But I have found thee always faithful and true, and therefore I commend my Son to thy Wiſdom. With this he commanded my Irons to be taken away from me, and being releaſed and at liberty, he ſet me honourably among the Princes and Senators. Then ſaid I unto him, Is not

this a great Dishonour unto me, that I should be delivered from my Bonds, and nevertheless my Country-men that be with me to be kept in Prison still? Now therefore, if I have found favour in thy sight, and if thou wilt do any thing at my request, loose the Bonds likewise of all the rest of the *Israelites* that be with me: set them at liberty also, and thou shalt be assured that I will be thy faithful Counsellour while my life lasteth, and an Enemy to thy Foes, and make War upon them that assail thee.

Vespasian granted *Joseph* his Request, and willed them to be set at Liberty, as many as were Prisoners with *Joseph*. Shortly after, sent he *Joseph* to his Son *Titus*, that abode at that present at *Alexandria* in *Egypt*, to whom he writ concerning *Joseph* in this manner.

I send unto thee here (my beloved Son) Joseph *a Prince of the* Jews, *a Man of Experience, trained in War, in whom is great Wisdom; he shall be thy* Father *and faithful Counsellour, thou shall not do against his Counsel, neither one way nor other, for he is a wise Man. Wherefore thou shalt reverence and honour him according as he is worthy, for the Lord God is with him, and believe not rashly any Man that defames* Joseph *unto thee. Yea, rather put him to death straightway, that will accuse him, for* Joseph *is a faithful Man, and a good Counsellour; and who is so ruled by his Counsel, shall have a prosperous Success in that he goeth about. Therefore when* Joseph *shall come unto thee, after he hath refreshed himself a few days of his Labours and Travels at the Sea; then shalt thou prepare thine Expedition against* Jerusalem, *to besiege it. And if the* Jews *receive thee peaceably, and will*

submit

submit themselves under the Roman *Empire, then beware thou endamage them in nothing, but rather repair their Cities, and let them be free from all* Tribute *for the space of two Years; yet on this Condition, that thrice every Year they set a* Flag *with the Arms of the* Romans *upon their Walls; that is to say, at their three solemn Feasts, when as all the* Israelites *were wont to resort unto* Jerusalem, *and to appear before the Lord their God. Moreover, they shall offer for us every Feast a Sacrifice, upon the most holy Altar that is in* Jerusalem. *And if they refuse to make Peace with thee, thou shalt utterly raze their Town, and whosoever are left alive and escape the Sword, those shalt thou lead away Captive. If they desire to have* Joseph *to be their King, we are content therewith. In any wise remember to be ruled by* Joseph's *Counsel; he shall be thy Father, and thou his Son.*

After this, *Joseph* departed from *Rome*, and came to *Alexandria* to *Titus*, who hearing of *Joseph*'s arrival was wondrous glad, and all the ancient Wise Men with him; for *Joseph* was full of the Spirit of Wisdom, Understanding, Counsel, Valiantness, Knowledge, and Fear of God.

Wherefore we went forth to meet him, accompanied with the Captains of the *Roman* Army, and received him with great Honour. Then *Joseph* delivered to *Titus* his Fathers Letters; which *Titus* having read, said unto *Joseph*, Whatsoever my Father hath written in these Letters, I would have done no less by my own accord; but sith my Father hath admonished me of the same, I ought to do it the more. Wherefore remain here with me, and I will be thy Son, and thou shalt be my Father, to rule and govern me with thy Counsel.

So *Joseph* abode with *Titus* at *Alexandria*, a whole Month after he came from *Rome*. Then consulted they together to go to *Jerusalem* and besiege it; for *Joseph* understood well enough, *That this came of the Lord, and that his word could not be letted or hindred.* *Titus* therefore, and *Joseph* with him, departed from *Alexandria* with all their Army, and pitched their Tents at *Nicopolis*, from thence they came by Water to *Thanisa*, so forth to *Iraclea*, and leaving that, came to *Pelisis*; from thence they travelled through the Desart to *Baale Javin*, after that to *Dieron*, so to *Gaza*, next to *Askalon*, then to *Jabuam*, after to *Japho*, and so to *Cæsare*. In these Journeys he won *Asam*, *Askalon* and *Japho*, with all their Towns and Castles lying about them.

The First Year of the Reign of *Vespasian*, the Tenth Month, and the Seventh Day of the same, came *Titus* with *Joseph* and his Army to *Cæsarea*, a famous City built by King *Herod*. In this City he sojourned until his whole Host were come together, as well of *Romans* as of other Nations that were under the Dominion of the *Romans*, and came to aid them in the Siege of *Jerusalem*. Therefore *Titus*'s Army was wonderfully huge and puissant wherewith he abode at *Cæsarea*, till the cold Winter was past, and the Month of *July* drew nigh: the same Years the Civil Wars grew and encreased in *Jerusalem*; for the Citizens slew one another without any truce, rest, or quietness, no not in Winter, when as Wars were wont to cease, but Summer and Winter both, the Wars never stinted between *Schimeon*, *Jehochanan*, and *Eleazar*. For the Lord that Year had sent amongst them of *Jerusalem*

Jalem a vertiginous Spirit of Giddineſs, that the People were divided into Three Parts: whereof the firſt and beſt followed *Anani* the Prieſt, who at that time had ſtained, unhallowed, and ſuſpended his Office of Prieſthood. Another part followed Seditious *Jehochanan*, the Third was for *Schimeon*. So that in the midſt of *Jeruſalem* were Civil Wars, and without the ſame, the *Roman* Army made Roads from *Cæſarea* even to *Jeruſalem*, by the means whereof no Man durſt go forth, leſt he ſhould fall into the Enemies hands, nor enter into the Town to bring any Neceſſaries thither. *Anani* being a perfectly godly Man, and ſeeing the Common-Wealth of *Jeruſalem* governed by the pleaſure of the Seditious, gave over his third Part that ſtuck to him to *Eleazar* his Son, which was the firſt Author of Sedition, and he that gave the firſt occaſion, and the cauſe of all the Miſchief that befel in *Jeruſalem*, and in the whole Land of *Judea*: For he began a Conſpiracy againſt the *Roman* Garriſons, and provoked *Iſrael* to rebel againſt the *Romans*, and to lay hands upon them.

Wherefore there aſſembled unto the Seditious *Eleazar*, *Jehuda*, *Chezron*, *Schimeon* and *Chiskihu*, young Men of the Nobles of *Jeruſalem*. *Eleazar* with his Company took the Temple, and the Courts about it, appointing of his Men, ſome to be Spies, and ſome to keep Watch and Ward about the Temple of the Lord.

But *Jehochanan*, who becauſe of the great reſort of the People unto him, was ſtronger than *Eleazar*; he took the Market-place and Streets, and the lower part of the City.

Then

Then *Schimeon* the *Jeruſalemite* took the higheſt part of the Town; wherefore his Men annoyed *Jehochanan*'s part ſore with Slings and Croſs-Bows.

Between theſe three, there was alſo moſt cruel Battels in *Jeruſalem* for the ſpace of four Days, without ceaſing or any breathing, and every Day were very many ſlain, ſo that the Blood of the *Jews* that were then ſlain, ran in every place moſt abundantly, through the Market-places and Streets, yea even to the Temple of the Lord, like unto a flood that had come of great ſhowers; and unto the threſhold of the Gates of the Temple, the dead Bodies overwhelmed one another by heaps, for no Man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one ſide of him, and *Eleazar* on the other.

But *Schimeon* had the beſt place, from whence he might annoy both *Jehochanan* and *Eleazar*. *Eleazar* did alſo what he could to endamage *Schimeon*. And *Jehochanan*, that was in the midſt, encumbred them both, notwithſtanding to little purpoſe: For *Schimeon*'s company flung Stones, and ſhot at them ſore, but when as *Jehochanan*'s part flung likewiſe at them, the Stones rebounded back upon themſelves. Thus amongſt theſe Three, the Battel was ſore, and encreaſed every Day, that all Men were in great terror and fear thereof.

Then aſſembled to the Temple much People of the Prieſts and Elders, beſeeching theſe Inteſtine and Domeſtical Enemies, not to pollute and defile the Temple with the Slaughters, and were almoſt all ſlain for their labour. The ſame day

day was slain the Priest *Anani*, and *Joshua* a Priest, but of the chiefest Priests, *Sechariahu* also, the most faithful Prophet of the Lord.

Then had the continual Sacrifice ceased Thirty six days, for ever until that time were there some good Men or other of *Jerusalem* that offered always Sacrifice to the Lord.

But now when they would have continued it, and the Priests laid the Sacrifice upon the Altar, the Seditious would run upon them and kill them, so that the Priests Bodies and their Cattle, that they would have sacrificed, should fall dead to the ground together. They that resorted also out of the Country of *Jerusalem*, for Devotions sake, the Seditious slew, and utterly destroyed them, that almost no one of them was left alive.

Moreover, the dead Bodies of Men lay cast in the Temple, and that without Number trod under Feet; yea, the dead Body of the Priest that was offering Sacrifice, lay upon the Earth together with his Offering. And when any Man would offer any Sacrifice, straightway one or other of the Seditious would step to him and kill him, that the Blood of the Sacrifice and Sacrificer should be mingled together; insomuch, that the Pavement of the Temple being all of Marble, was made so slippery with the Blood and Fat of them that were slain, that no Man could go upon it without falling. And the Priest should no sooner lay hand on the Sacrifice but he was slain, and straight another dead Body should fall upon him, stranger or other, they spared none: So thus the dead Bodies of the Good and Bad, Clean and Unclean,

Wicked

Wicked and Vertuous, Thief and True-man, lay one upon another, and their Blood mixt together in the midst of the Temple, without respect of any Man, of what Degree or Condition soever he were: Wherefore the Fight and Slaughter was great, both in the Town and in the Temple. Nay, whomsoever the Seditious overcame, they set fire on their Houses also; whereby the fire took into the great Mens Houses that were nigh the Temple, and into the Store-houses, whereas against time of Necessity, and besieging of the Town, were laid up in store Corn, Wine and Oyl, to the number of a Thousand and four hundred Store houses, all filled full of Victuals. For the Elders, and other godly Men, what time as *Vespasian* was in *Galilee*, they made up the Doors of those Garner-houses, and laid in Victuals into them, sufficient for Two hundred thousand Men twenty Years; and now in this one Battle of the Seditious they were burnt every one, Stick and Stone, which was a speedy cause of Famine and Hunger in *Jerusalem*.

At the same time also, the Seditious pulled down and razed all the fair Houses, and goodly Buildings, that there should be no Monument of any Noble House left to any in the City of *Jerusalem*. So thus you see at that time the Lord visited the Citizens of *Jerusalem* with four kind of Plagues, Sword, Pestilence, Hunger and Fire: Besides this, a fifth was added, the ruin and decay of all beautiful and glorious Buildings. And whersoever a Man turned him, there was nothing but desolation, pollution, (namely of the Temple and all holy things) uproars without

out all rest and refuge; no help, no succour, but every corner of *Jerusalem* was full of howling and yelling, wailing and weeping, sobbing and sighing of Women and Children. Here should ye hear the roaring and groaning of wounded Men, not yet thorough dead; there the mourning and lamentation of the Elders; younger Children crying out for hunger; to be short, most sorrowful Oppression of them that lived, done by the Seditious: Such Lamentations were made every where, that happy and fortunate was he that before this day died, and unhappy and in a woful case were all such as remained alive to see this day.

All these Things when I *Joseph* heard Tydings of, I tore my Hair with my Hands, and cast Ashes on my Beard, sitting in great Sorrow on the ground, bewailing the Misery and Calamity of *Jerusalem*. And this Lamentation made *Joseph* upon *Jerusalem*: How is the City (quoth he) laid waste that was wont to be more happy and more renowned than all the Provinces upon the Earth! How is the City that was heretofore in such highness and dignity, now brought under the Foot, through the Sons of the Citizens thereof! Whereas sometime was the Dwelling-place of the Faithful; now bear Rule there such Men, as provoke and stir God's Wrath against it, and turn it away from their God, wasting it as Thieves. In the which sometime remained the brightness of the Godhead, it is now become a By-word, and Mocking-stock to the Enemies, replenished with Blood of wounded and slain Men. Instead of Mirth, Gladness, Rejoycing, Harps and Psalteries, is

Sorrow

ſorrow, ſighing, heart-breaks, mourning and pei ſiveneſs come in place. Even as heretofore th Prieſts executed the Service of the Lord in Offerin Sacrifice; ſo likewiſe now, Seditious Perſons mui thered godly and faithful Men: where was wont t be the Dwelling-place of moſt wiſe and pruden Men, now it is made a common Hoſtry of wicke Murtherers and Thieves. O Lord God of *Iſrae* have not Angels in time paſt come down from Hea ven to Earth to fight thy Battels? Have not th Floods of the Seas perſecuted them that perſecute thee? Hath not the Earth ſwallowed up them tha deſpiſed thee, and the Winds ſcattered them aſur der that made Inſurrections againſt thee? Hath no Thunder from Heaven deſtroyed thine Enemies, an Stars fought againſt thy Foes? What means thi therefore? and how cometh it to paſs, that thou hideſt thy face from us? to whom haſt thou deli vered the Sheep of thy Paſture? Look upon us, ou God, and behold thy People and Inheritance, tha thou broughteſt out of *Egypt* with a mighty Power and a ſtrong Hand, with Wonders and Signs, leadin them until this day in thy Faith; take pity upo them in thy Mercy, and extend not thy Wratl againſt thy Servants.

Where art thou *Moſes*, the Son of *Amram*? ſtan up and ſee thy People and flock of Sheep, whicl thou feddeſt all thy Life with thy Wiſdom; ſe how Wolves and Lions tear them; ſee how th *Iſraelites* are become Foes to their own Lives an Souls; yea, waſters and deſtroyers are ſprun up of their own ſelves. Behold the People o GOD, for whoſe ſake thou lifted'ſt up th Staff over the Sea, wherewith thou ſtruckeſt an

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divideſt it, that it was made dry ground, ſo the *Iſraelites* paſſed through, and eſcaped their Enemies. Remember thy Prayer, when as in time of Famine, and lack of Food, thou obtainedſt for them Meat from Heaven; and at the time when they were weary of their lives for Thirſt, thou broughteſt Water out of the moſt hard Rock.

Come forth *Aaron*, moſt holy Prieſt of God, that didſt put thy ſelf between the Living and the Dead, to turn away the Plague from *Iſrael*, and ſtayedſt the Deſtroyer that he ſhould not come nigh the Living. Ariſe out of thy Grave, thou *Phineas*, that moved with ſuch fervency, didſt revenge the Glory and Majeſty of the Lord God of *Iſrael*; come and run through the Seditious in thy Fury, which Murder the People of God and his Prieſts. Awake thou *Joſhua*, that didſt throw down the Walls of *Jericho*, with the ſound and ſhout of thy Trumpets, that the holy Prieſts held in their hands. Come now and ſee thy People that thou madeſt to inherit many Nations, and to conquer moſt puiſſant Kings, how they kill one another, how they further and help forward the Idolater to Rule and have the Dominion of the Holy Land, that thou gaveſt thy People *Iſrael* to inherit. Why ſleepeſt thou, King *David*? Awake, and come with the ſound of thy Pſaltery and Harp, ſing unto thy holy Pſalms too. Ask account of thy ſweet words that are ceaſed from the mouths of this People, and out of all Mens mouths, becauſe of the maliciouſneſs thereof. See how their Princes be transformed into Enemies and Deſtroyers; and do as thou didſt (good King *David*)

that

that didſt give thine own Life for theirs, ſaying. *Let thy hand, O Lord, be turned againſt me, and againſt the Houſe of my Father, and do not fall upon thy People to deſtroy them.*

Where art thou *Elizeus?* Come and ſee what thou canſt do, if thou canſt reſcue the remnant of *Iſrael*, and find them any gap to eſcape at. Didſt not thou by thy Prayer bring the Power of the *Syrians* to a Town of defence, and prevailedſt againſt them without Dint of Sword or Battel, and broughteſt them down, ſmiting them with blindneſs, that they turned their Enmity toward *Iſrael* into Love? Indeed, thou waſt he that vanquiſhedſt the *Syrians* by thy Prayer, that they fled for fear of the ſame.

Now therefore ye Herdſmen of *Iſrael*, aſſemble together, and liſten with your Ears, and hear my Words that I will ſpeak in your Ears this day. Tell me, What is become of your Prayers that ye have made for the People of *Iſrael*, to defend and turn away from them all Wrath, Indignation, Tribulation, Fury, and Immiſſions of Evil Spirits? How is it that now ye ſee not the Sanctuary turned into a vile ſink of Blood, for the dead Bodies of Prieſts lie in the midſt of it. The Holy City *Jeruſalem* is become a ſtrange City, as though the Name of the Lord had never been in it: and the Sanctuary of the Lord is in that Caſe at this preſent, as though the God-head had never dwelt therein: for the Temple is turned into a Den of Thieves, a Lodging of Seditious Perſons, a Tabernacle of cruel Murtherers. And whoſo flieth thither for refuge, there they be ſlain: as the Seditious have Murther'd in

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the midſt thereof *Anani* the High-Prieſt, and *Joſhua* a Prieſt alſo, that were Princes and chief Prieſts, the moſt reverend amongſt the People of God; whom ere this Kings and Nations had ſued to, and deſired their Favour, but never caſt their ſlain Bodies in the midſt of the Temple. The Nobility alſo of *Jeruſalem*, the Elders of *Judah*, the Sages of *Iſrael*, whoſe Friendſhip Kings and Nations have ſought after, and deſired to make Peace with: They lie now ſlain here and there in the midſt of *Jeruſalem*, are Meat for the Fowls of the Air, and Beaſts of the Field, to Dogs and Ravens, becauſe there is no Man to bury them.

Theſe died not for their Offences, but becauſe they found fault with the *Iſraelites*, when they ſinned. How are they ſlain in thee (O *Jeruſalem*, thou Holy City, renowned throughout the whole Earth) all juſt Men, all Holy Men? whom the Seditious have overcame, thoſe Hell-hounds and Blood-ſuckers, that have brought all theſe Evils upon thee? How are the Prieſts of the Lord, and his Prophets ſlain amongſt thoſe Holy Men? For, before the Holy Temple, was the Prophet *Sechariahu*, that juſt and Holy Man, butchered and murthered, yea, without all Burial, neither was his Blood covered with Earth, but yet ſtill wandereth about and cryeth in thee. The Blood of *Anani* alſo, and *Joſhua* the Chief Prieſt, was yet never covered, which were both ſlain in thy Temple, as Men be wont to kill Thieves: Yea, the Blood of the godly young Men, and valiant, that would have revenged them, was ſhed alſo by the Seditious, like Floods of Water. How are the Hearts of the People turned ſo aukwardly,

that they will hear no Admonition of juſt Men? but are like unto blockiſh Images, that neither ſee nor hear, nor yet underſtand any thing. All Beaſts, be they never ſo brutiſh, all Plants, and Things that grow upon the Earth, withſtand them that invade them to do them Injury, and endeavour to avoid the force of their Enemy: But thy Children that thou keepeſt within thee, are changed into Enemies, and one Brother murthereth another with the Sword. Where is now thy Valiantneſs, thou that never wouldeſt bow to bear the Yoke of the *Gentiles* upon thy Shoulders, but haſt caſt away the Bondage of the *Egyptians*, *Philiſtines*, *Aramites*, *Aſſyrians*, *Chaldees*, *Perſians* and *Medes*? Where is the ſtrength that God gave to the *Chaſmonanites*, that with a very ſmall Company defended thee, and prevailed againſt the great and puiſſant Army of the *Greeks*, deſtroyed the ſtout Soldiers of *Babylon*, vanquiſhed the mighty Army of the *Perſians*, ſlew *Kamitiatus* and *Antiochus*, and purſued their Armies, making great ſlaughters of them, filling all Places full of the dead Carcaſſes of the *Gentiles*? They would not be ruled by Sinners, but ventured themſelves to die, offering their Lives, not for their Sons and Daughters, but for the Sanctuary of the Lord and his Temple, leſt it ſhould be polluted with the Idols of the *Gentiles*. Where remaineth now the Rod of God, that Holy Rod that budded and bloſſomed in the Days of Gladneſs? Now is both the Spring withered, and the Rod it ſelf alſo. The Rod of Faith is withered, the Rod of the Kingdom, the Rod alſo of thy People, whence the Holy Law is taken away; neither

ther is there any Man that can tell where to draw any Waters of thy Heavenly Mercy. Alas, the merciful Men that have been in Times past to their Brethren, both alive and dead, how are they now turned into most cruel Tyrants, and have Mercy of no Man? Where is the Multitude of their Mercies, wherewith they were wont honourably to bury their Dead? Now the Coarses of their dead Bodies cover the face of the whole Earth, and there is no Body will vouchsafe to bury them; yea, they that would, cannot be suffered, but straightways come others to them that kill them before they can do it; so that they also die, and lie unburied, and are strewed about here and there in the Fields. Such is the guise in the now adays, neither the Father to bury the Son, nor the Son the Father; the Seditious watch so diligently those that be dead, lest any Man should bury them; which if they do, they are also slain by them, and lie unburied themselves. The Temple of the Lord that is in thee, which was wont to smell sweetly of Spices, Anointings and Perfumes, how is it now choaked with Carrion, Dung, and most pestilent Stench of dead Bodies, and Blood of the wounded? Thy Streets are strowed full of dead Men, some run through with Glaves and Javelins, and others dead for Hunger; yea, they that remain yet alive in the City are as good as dead also, and may be taken for no less: For they are weary of their Lives, because of the pestilent Damp of the dead Bodies; the outragiousness whereof hath cast many into most dangerous Diseases, and hath been the death of numbers already.

This may worthily seem to be it, that *David*, the Anointed of the God of *Jacob*, the pleasant and sweet musical Poet of *Israel* speaketh of; *Lord, the* Gentiles *are come into thine Inheritance, they have polluted the Temple of thy Holiness.* And would to God it had been the *Gentiles* only that had exalted themselves against thee, and polluted thus the Holy Temple that is in thee; *For in the maliciousness of an Enemy, a Man finds the half of his Comfort; but in the Malice of a Friend there is no Comfort at all.* Yea, the very Children that thou hast bred, brought up and promoted, the self same have stuffed the Temple of the Lord that is in thee, with unburied Carcasses, every Man killing his Neighbour, and the Seditious suffering no Man to bury them, but slaying all that attempt to bestow any such work of Mercy upon the dead, in such sort, that they fall dead upon the Corpse which they would have buried; and by that means both the Corpses lie cast out into the Field, no better than the Carkasses of brute Beasts that be found in desart Places. Yea, the Iniquity and Cruelty of thy Citizens (O *Jerusalem*) is grown so far, that they were not content only to kill their Neighbours, but they must also hew their miserable Limbs in pieces, for else they thought they were not sufficiently revenged; although that in so doing, many times the stench of the Dead took worthy Vengeance again of the Living, by casting them into incurable Diseases. All these Evils are come upon thy People, because they have forsaken the Law of the Lord, and have transgressed the Covenant that he made with their Brethren; because also they have sinned against the Lord God of

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their Fathers, in ſhedding the Blood of juſt Men, and Innocents that were within thee, even in the Temple of the Lord. And therefore are our ſorrowful Sighings multiplied, and our Weepings daily increaſed, for that we have been the Cauſe of all theſe Evils that are befallen us, and are not yet ended. O Lord our God, our Sins are gone over our Heads, and the wicked Acts that we have committed in thy ſight are innumerable. The Lord our God is Righteous, it is we that have rebelled againſt his Will; we have prophaned and unhallowed his Law, we have broken his Covenant, and ever the more that his Wrath kindled againſt us, the more have we tranſgreſſed againſt him. Wherefore to him belongeth Juſtice and Judgment, he hath worthily poured the fury of his Diſpleaſure on us; to us only belongeth Shame, as we have abundantly at this Day: But he will once turn again and have Mercy upon us, vanquiſh all our Sins, and caſt them into the deep bottom of the Sea: So be it.

After theſe Things, the third Day of the firſt Month, in the firſt Year of the Reign of *Veſpaſian*, *Titus* his Son took Muſter of his Men in the Plain of *Cæſarea*, to know the certain Number of them, which he had done afore, ſince his Father's departure; and he found them very many, inſomuch that they ſeem'd almoſt to cover the Earth. This done, he took his Journey from *Cæſarea* with his People, and came to *Samaria*, where the Citizens received him with great Joy, and much honoured him, wherefore he ſpared them, and did them no harm.

From thence he came to *Ajelona*, thirty Furlongs from *Jeruſalem*, there he pitched his Tents, and leaving them there, took Six hundred Horſemen with him, and came to *Jeruſalem* to view the Town, to know what heighth the Walls were of, what ſtrength there was in the Town, eſpecially of the Seditious, of whom every where great Rumour was; finally, to receive peaceably all ſuch as were deſirous of Peace. So when he came to the Wall he ſaw no Man, neither to go out nor in, for the Gates were ſhut up, and the Seditious had laid an Ambuſh without the Town to trap *Titus*, who went ſomewhat before, accompanied with a few, the reſt following a pretty way behind. Whiles therefore he was viewing the Walls, the Seditious iſſued out of their Ambuſh that they had laid nigh unto *Ajelona*, and ſet upon the back of *Titus*'s Men behind. Then iſſued another Party out of the Town: So that they had *Titus* between them, and running upon him, ſeparated him from his Men, and environed him on every ſide; where they ſlew ſixty of his Men, and might have ſlain him alſo, ſave that they coveted to take him alive. *Titus* ſeeing himſelf beſet, and forſaken of his own Men, that thought it was impoſſible for him to eſcape; perceiving alſo that they went not about to kill him, but to take him alive; moreover, that he could in no wiſe eſcape, except he would make an Irruption and run through their Bands; he took a good Heart unto him, and valiantly brake through, ſlaying whomſoever came in his way to lay Hands on him, and ſo he eſcaped. If they had intended to have ſlain him, they might have done it; but being deſi-

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rous to take him alive (as he said) they abstain'd from striking him, and so they lost him: And God did not deliver him into their Hands, that by him he might scourge *Israel*. But the *Jews* seeing him to be thus escaped, repented sore that they had not kill'd him; saying one to another, What meant we that we killed him not while we might? It was ill done of us. Therefore they pursued him, hurling and shooting after him with Engines of War, but they could not overtake him, for God preserved him, that he might afterward deliver *Jerusalem* into his Hands. So he returned to *Ajelona*, and perceived the Hearts of Kings to be in the Hands of God.

The next Morning brought *Titus* all his Army to *Jerusalem*, determining to encamp himself upon the Mount *Olivet*: Wherefore he first spake unto his Soldiers in this wise: This Day ye go to fight against a mighty Nation, whose Warriours be as strong as Lions, valiant as Libards, and nimble as Fawns that run in the Mountains, to overturn Chariots, and such as sit upon them. Now therefore take good Hearts unto you, and be courageous, for it behoves you. Do not think them to be like the Nations that heretofore ye have had to do withal: I my self have Experience otherwise of their Valiantness and Sleights of War.

This said, he marched in Array most strongly, that they should not be scattered asunder, and gave them charge, especially to the Vanguard, to take heed of stumbling upon Wells and Cisterns, whereby they might be hindred, for as yet the Day was scarce broken; and besides this, *Titus* had know-

ledge how the *Jews* hearing of his coming, had digged ſecret Trenches and Pitfalls. Wherefore to avoid them, he led his Hoſt to Mount *Olivet*, in which Place it never came into their Minds to dig.

Therefore when he came to the Mount *Olivet*, he encamped there againſt *Jeruſalem*, right over-againſt the Brook *Cedron*, that ran between the City and the Hill, and many times ran very ſhallow. *Titus*'s Camp was about ſix Furlongs from the Town.

The next Morning, they of the Town ſeeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies aſſembled together, and fell to an Agreement every Man with another, intending to turn their Cruelty upon the *Romans*, confirming and ratifying the ſame Attonement and Purpoſe, by ſwearing one to another, and ſo there was Peace among them. Wherefore joining together, that before were three ſeveral Parts, they ſet open the Gates, and all the beſt of them iſſued out with a horrible Noiſe and Shout, that they made the *Romans* afraid withal, in ſuch wiſe, that they fled before the Seditious, which ſuddenly did ſet upon them at unawares. But *Titus* ſeeing his Men flee, rebuked them, ſaying, Are ye not aſhamed of this timorous Cowardlineſs, when are ſo many, and a hundred for one of them? What Ignonimy is it, ſo many to be repulſed of ſo few? Wherewithal *Titus* ſtayed them, and brought them manfully to withſtand the *Jews*, ſo that very many were ſlain on both ſides. But the *Romans* were not able long to abide the force of the *Jews*, albeit that *Titus* with his choiceſt and

moſt

moſt valiant Soldiers did manfully keep their Ground and never retreated. *Titus* alſo laboured and encouraged the reſt to fight: but they were ſo diſmayed, that they wiſt not what to do. For to forſake *Titus* they were aſhamed, and to reſiſt the Violence of the *Jews* they were not able. Notwithſtanding *Titus* and all his Company made his Party good againſt the *Jews*, who at length left the Field, and withdrew themſelves towards the Town. Then *Titus* being wroth with his Soldiers, that they had fled from the *Jews*, ſaid unto them, Shall I not be revenged of theſe *Jews*? Shall ſo few of them put us to flight, not able to ſtand in their Hands? and will ye flee or retreat, ſeeing me abide by it?

The next day *Titus* took all his Army, ſave a few that he left in his Camp to keep his Baggage, and went down to Mount *Olivet*, ſetting his Men in Battle Array, even againſt the Gates of the City.

Then exhorted he them to play the Men, and although they were come down the Hill, yet they ſhould not hear the *Jews* concerning their Camp that they had left behind them; For the Brook *Cedron* (ſaith he) is between our Camp and the *Iſraelites*. With theſe Words they were encouraged, and determined to encounter with the *Jews* under the Walls hard to the Gates of the City, truſting to the Safeguard and Defence of the Brook *Cedron*.

The Captains of the Seditious likewiſe uſed Policy: For they dividing their Men, ſent one Company to paſs ſuddenly the Brook *Cedron*, to invade and ſpoil the *Roman* Camp that was left in the

Mount

Mount *Olivet*. These therefore went and fought with the *Romans* upon the Mount, and drove them out of their Camp.

Titus looking behind him, and perceiving that the *Jews* had gotten over the Brook, and were in hand with his Men, he was wonderfully afraid, seeing himself environed with Battles on every side.

They within the Town, when they saw their Fellows once at the Mount *Olivet*, they opened the Gates, issued out with all their Power that was left in the Town, and encountred with *Titus*, where he had set his Men in Array over-against the Gate, where they made a great slaughter of the *Romans*, which (desirous to avenge the Shame gotten the day before) fled not, but stoutly withstood their force. Also the *Jews* took heart to them, fought manfully, and beat down the *Romans*, so that at length they betook them to flight toward Mount *Olivet*, and in their flight many of them were slain by the *Jews* that pursued the Chase. Upon this, divers of *Titus*'s Soldiers (seeing themselves beset both before and behind) counselled *Titus* to flee with them to the Mountains, to save his Life, lest he should be slain by the *Jews*, and they all together with him. For thou (say they) art a great Lord of many Kingdoms, and God shall one day bring thee to the Imperial Crown of our Lord thy Father: Now therefore if thou shouldest be slain of the *Jews*, we are all but dead; and what good should thy death do, either to thy self, or to others, to be slain like one of us? *Titus* would not be ruled by them, nor receive their Counsel, but kept his Ground boldly,

boldly, without once turning his Face, saying, I will chuse rather to die with Honour, than to live with Shame: And with that he rushed upon the *Jews* that were nigh him, and compelled them to recoil.

When the *Jews* that had environed the *Roman* Camp, saw that, they left the *Romans*, and came flocking about *Titus* by Routs, assailing him on every side, endeavouring also with all their Might to overcharge him; where in that place was a sore and vehement fight, and much People slain on both sides; yea, *Titus* escaped narrowly from being slain in that fight, and had died indeed, if certain of his valiant Soldiers had not returned unto him, and rescued him out of the *Jews* hands. That day were the chief of *Titus*'s Soldiers slain: Then the *Jews* retired to their place at the Walls side.

They also, who went to the Mount *Olivet*, returned homeward by the Brook *Cedron*: The *Romans* seeing that, pursued them; whereupon the *Jews* returned again upon the *Romans*, who fled by and by. Thus the *Jews* put the *Romans* to flight thrice upon one day.

It came to pass then, that the external Wars paused, and intestine Civil Wars returned most terribly amongst the Seditious at *Jerusalem*. For upon the first day of the high solemn Feast of Passover, Captain *Jehochanan* and his Men came into the Temple of the Lord, where he was honourably received of the Priests and Elders, with the rest of the Commonalty. And when they were within, they cast off their upper Garments, under which they were armed with Coats of Fence, and Swords

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tyed to their Thighs. After that, they beſet the Doors, and laid hold of the Prieſt, ſlew them and the People alſo, their Hearts were ſo cruelly bent againſt their Brethren, neither regarding the reverent Countenances of old Men, nor inclining to the Prayers of them that beſought them, without ſparing Women or Children, no not the ſucking Babes.

This done, *Jehochanan* ſtood up, and openly proteſted, That neither *Schimeon* nor *Eleazar*, nor any of the reſt of the Captains of the Seditious, nor any Man elſe, ſhould have the Soveraignty in that City but he. The other hearing that *Jehochanan* had wrought ſuch Diſpleaſure to the People of God in the Temple, roſe together, and ſlew very many of *Jehochanan*'s Party: But in the mean ſeaſon, what of the one part, and what of the other, the *Iſraelites* went to wrack, and were ſlain in great Numbers.

Tidings came to *Titus*, how the *Jews* were at odds among themſelves, and ſlew one another daily; whereat he rejoyced greatly, and came with his whole Hoſt to the Town, where he found certain *Jews* without, that had fled, becauſe of the Rage of the Civil Wars. When they ſaw *Titus*, they came and beſought him to enter the Town, and deliver them from the Cruelty of the Seditious, and they would be his Servants, for theſe Wars had made them almoſt weary of their Lives. Yet *Titus* gave little Credit to their Tale, although they uſed many words to perſwade him that it was true.

For he remembred, that within three Days afore, he ſaw the *Jews* fight againſt him eagerly, all with one accord; ſo earneſtly one reſcuing and defending ano-

another, that no Discord appeared to be among them, wherefore he would not trust their Words, in that they required Succour, and offered to yield. And as they were thus debating the Matter, suddenly they heard an Uproar in the Town, and wonderful hurly-burly; some crying, Open the Gates, and let *Titus* come in; others cryed, Shut the Gates, and let not the *Romans* come in. Then certain upon the Walls called to the *Romans*, speedily to come unto the Town, and they would then open the Gates, that they might enter in; requesting the *Romans* to deliver them from the Tyranny of the Seditious; Lest *(say they)* we should be all slain by the Hands of these ravenous and cruel seditious Persons. The *Romans* therefore ran to the Gates, and when they approached nigh to the Walls, and were come within danger, the *Jews* hurled Stones from the Walls, and shot Arrows at them, slaying very many of the *Romans*. The other *Jews* also that were without the Town, and had besought *Titus* to deliver them from the Hands of the Seditious, began again to assail the *Romans* that were gone to the Walls, with much force, that many of them they slew, the residue they put to flight, and the *Jews* followed the Chase almost to *Ajelona*.

Then the *Jews* mock'd and flouted the *Romans*, calling them Fresh-Water Soldiers, Men of no Experience, and innocent Fools, that never saw the Trains of War before; clapping also their Targets, and shaking their Swords against them in mockage. The *Roman* Captains seeing these Things, they took great disdain at the Matter, and in great Ire would have turned back upon the *Jews* again, had

had not *Titus* commanded the Retreat to be sounded. Upon this *Titus* assembled all his Counsellours, Captains and Soldiers together, and said unto them in this wise: I have a sufficient Trial, and understand well enough your Valiantness and Courage (most worthy Men and Soldiers) which far passeth the Strength and Manhood of all other Nations; and not only in this most excellent Vertue do ye excel, but also in Knowledge and Sleights of War, in Wisdom and Forecast ye have been Chief of all other. Now therefore, Brethren and Friends, I marvel not so greatly at the *Jews* Subtilty and Craft, in their swearing to you for the perswading of a thing, and after keep not the Oath: But this seemeth wonderful unto me, that ye suffer your selves still to be deceived of them, and to be slain by their Wiles. For all the Wit ye have, could not deliver you out of their Snares; but now yet again the third time ye have approached the Walls, and this is the third time ye have been put to the Foil for your Labours. And all this cometh, because ye will not be ruled by me, but transgress your General and Lord's Commandment. But now, my Brethren, take heed what ye do hereafter, it becometh you not to disobey my Words, which ye have done oftentimes. Do you not remember a certain Nobleman of our Country, in the Wars of *Augustus Cæsar* against the *Persians*, how he put his own Son to death, because that contrary to his Father's Commandment (who was grand Captain of the Army under *Augustus*) he had fought with his Enemies; yea, although he killed three *Persians?* But what speak I of once? Ye have oft times set light by my

my Commandments, skirmiſhing daily with the *Jews*, and that without all diſcretion, raſhly out of order: whereby you may gather your Enterprizes have no good Succeſs. If you continue theſe Manners, it ſhall redound unto your own Diſhonours. Wherefore it were better for you to leave off theſe Doings, and lay away your Pride, Contumacy and Stubbornneſs: Which if ye do, things ſhall be in better ſafe-guard.

Much more ſpake *Titus* to his Men, rebuking them ſharply, not mentioned here, but declared at large in the Volume that we writ unto the *Romans*. When he had ſaid theſe Words, his Princes and Captains fell every one proſtrate to the Earth, and beſought Pardon of him for their Raſhneſs, in that they had ſo unadviſedly, and without Order, againſt his mind, encountred with the *Jews*.

Then *Titus*, taking pity of them, pardoned them, requeſting them to beware hereafter that they commit nothing againſt his Commandment, neither in Word nor Deed, and ſo doing, they ſhould have his Favour, and avoid his Diſpleaſure, and Danger of Death for the contrary; but if they refuſed to do it, he would not ſpare any Man whatſoever he were, that ſhould tranſgreſs his Commandment, but put him to death, and give his Body to be eaten of the Fowls of the Air. They anſwered with one Voice, We are content with theſe Conditions, and will do whatſoever thou ſhalt command us.

After this, *Titus* conſidering how earneſtly the *Jeruſalemites* were ſet one againſt another, how they were become ſuch cruel Enemies, that each of them conſpired the others Death, he cauſed the Pits

Pits, Cisterns, and Trenches that were about *Jerusalem*, to be damm'd up, and stopt with Earth, that the Ways might be levelled for his Army. This done, he encampt himself nearer the Walls, against which Attempt the *Jews* issued not out of the City after their accustomed manner, to put them back from the Walls. For *Schimeon* was otherwise busied, he had entertained Ten thousand Men of the best of the Seditious *Jews*, and joined himself to *Jacob* the *Edomite*, Captain of Nine Thousand *Edomites*, with whom he had made a Conspiracy utterly to destroy Captain *Jehochanan*, and setting upon him, they compelled him to flee into the Court of the Temple, where he remained in the Gate of the Entrance of the Temple, with Eight thousand and Four hundred good Men of War, all well appointed in Jacks.

Eleazar also was against him, and joined with *Schimeon*, becoming an Enemy to him that before had saved his Life, and so they both together assail *Jehochanan*, neglecting the Defence of the Town: By this means the *Romans* encamped themselves about the Walls at their Pleasure, raising Towers, and casting Trenches to plant their Battering Rams, to beat down the Walls.

The common People of the *Jews*, that were under the Rule and Government of the three Seditious Captains, namely, *Schimeon*, *Eleazar*, and *Jehochanan* (which although they were ill enough all, yet the Tyranny of *Jehochanan* far passed *Schimeon*, and *Schimeon* was far worse than *Eleazar*, though *Eleazar* was the head Author and first Beginner of Sedition in all *Israel*) were amongst them

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as a Sheep ready to be kill'd. For the aforesaid seditious Captains slew the People at their Pleasure, and divided them into Bands, casting Lots upon them, Who should have which, so that one had anothers Men, and another Man his. And thus did they not only with their own Men, but also with all the rest of the People, in such wise, that when the *Romans* made any Assault, then joyned they together as one Man to resist the *Romans*; to whom when they had given a Repulse, then would they return to their Civil Wars, and fall together by the Ears among themselves.

Extream and dreadful was the Civil Conflict at that Season, between the aforesaid Captains, and so sore, that the Blood streamed down the Channel out of the Gates of *Jerusalem*, like as a Brook that runneth out of a Fountain and Well-spring. The *Romans* seeing it, were mov'd with much Pity, so that they wept bitterly. But *Joseph* that was among them was stricken with so great Heavinefs, that he burst out into a sorrowful Lamentation, lifting up his woful Voice in this wise:

Alas! Alas! *Jerusalem* the City of the Great King! How shall I now call thee at this Day? Or what Name shall I give thee? Sometimes thou wast called *Jebus* or *Jebusæus*, that builded thee first in all the Land. After this, thy Name was *Zedeck*, that is Justice; whereupon King *Jeboram* was called *Melchizedeck*, for he was a righteous King, and because he reigned in thee with Justice, therefore was thy Name *Zedeck*: Then Righteousnefs had abiding in thee, and thy bright Star that shined in thee was *Zedeck*. More-

over in his time wast thou called *Schalem*, as the Scripture witnesseth, and *Melchizedeck* King of *Schalem*; and that because the Equity of the People that dwelt in thee was then fulfilled. For at that time *Abraham* our Father, of worthy Memory, fell to worship God in thee, and to take thee to his Inheritance, to plant in thee, the Root of good Works: Whereupon the Tabernacle of God remaineth in thee to this Day, as 'twas revealed unto the same our Father *Abraham:* In thee (I say) is the Sanctuary of the Lord. For in that Place did *Abraham* bind his only Son upon the top of one of the Hills that is call'd Mount *Moriah*, holy and hallowed; and therefore art thou called *Jerusalem*, because our Father *Abraham* (of famous Memory) call'd the Place of Sanctuary *Adonajureth*, the Lord shall see; then thy late Name being *Schalem*, this joyned to it, made it *Jiereshalem*. For the Lord God shall behold the Place of thy Sanctuary, at what time it shall be *Schalem*, that is, pure, uncorrupt without black or spot: But whensoever it is polluted or defiled, as it is at this Day, then will he turn away his Face from it.

Furthermore, thou art called *Jerusalem*, therefore because that whoso understands the Dignity and Worthiness of the Place wherein thy Sanctuary is, shall bid the Angels of Heaven to teach in it the Doctrines of the Holy Ghost, and the Spirit of Wisdom and Understanding, wherewith little Children, and the Unlearned in thy Lands, may be made wise. He also that ministred in the Temple, had on a Garment of four Colours, Scarlet, Violet, Bysse and Purple. Scarlet in respect of the Heavens that be above the Firmament. Violet and Bysse Colours (which be made of Flax) because of the Earth

of

of which they came. Finally Purple, in respect of the Sea where Purple is gotten.

Therefore when as the Priest came into the Temple to minister, apparelled in these Four Colours, he said before the Almighty God, I am come to present my self here in thy sight (O Lord of the World) in Four-Kinds of Colours, that represent the Parts of the World, and in such wise do I appear before thee, as though I should bring all the whole World into thy sight: Moreover, the aforesaid Apparel was garnished with pure Gold, and precious Stones, after the likeness of the Tribes of the Sons of *Jacob*, who was called *Israel*; that in that Garment, he might have the Sovereignty before the Angels that be above, and by them prevail to bring the Vertue of the Holy Ghost; by the which they should obtain Wisdom that dwell in thee, and prosper in their Study and Faith, that they might have Wisdom and Understanding together: His Loins also were girded with Linnen Slops, wherewith he covered his secret Parts (for it becometh Priests most of all other Persons to be shamefac'd and bashful) especially when he should minister in the Two Sanctuaries, the Outer and the Inner, which is the *Sanctum Sanctorum*, or Holiest of all. In the Outer, the Priests minister as the High-Priest commandeth them: but in the Inner, that is in the *Sanctum Sanctorum*, entreth no Man, save the High-Priest only, and that but once a Year. For in it was the Ark of the Covenant of the Lord, in which were laid up the two Tables of the Covenant that God made with the People in Mount *Sinai*. There is also the Rod of *Aaron*, that flourished and brought forth Leaves. All these were in the Temple, whiles it was yet standing. Over-

againſt the Sanctuary, were fourteen Stairs or Steps, upon the which appear'd the Miracle to King *Cheskiahu.*

And thou *Jeruſalem* at that time was ſtronger than other Cities, Lady of Provinces, for great Kings and Princes builded thee. King *Herod* much exalted thee, raiſing thy Walls high; and beſides that alſo, defended thee with other Walls, that he named *Antochia*, of *Antochas* a *Roman*, who gave liberally much Money toward the repairing of the Ruines and Decays that were in thee. How cometh it to paſs therefore, that thou art brought thus low, and the *Gentiles* have the Rule over thee now, and beſiege thee, razing thee, and caſting thee down? yea, they are now in the midſt of thee. Wo be to us for our ſins: For, the Heavineſs of thy ſtrength is daſhed, thy Sanctuary is trodden under foot, and made a ſink of the Blood of ſlain Perſons. Drink now off thy Cup (O *Jeruſalem*) with thy Daughter *Sion*; drink I ſay, the Cup of Vexation and Grief together with her, for yet the time ſhall come, that Viſions ſhall be revealed, and Redemption alſo it ſelf, that thy Children ſhall return to their Coaſts, with the Health of their Redeemer. Then ſhall be the time of Friendſhip, and then ſhalt thou drink the Cup of Health and Conſolation.

After that, *Titus* went to view what way he might beſt aſſault the City, and as he deviſed with himſelf, he eſpied a Plain on that ſide where the Sepulchre of *Jehochanan* the High-Prieſt was; where he ſtaied a while, and ſent one of his Captains that were there with him, called *Nicanor*, to parly with the *Jews*, that were upon the Walls, to move them to Peace, willing him to

ſay

say thus unto them; Friends, my Lord *Titus* is desirous to spare you, and to make a League with you, that you might be at quiet, and out of this danger of Destruction; and if you be so disposed to consent thereunto, *Titus* shall make a League with you before it be yet Night. *Nicanor* went and spake with the People in such wise as *Titus* had willed him. The *Jews* gave him no word of Answer, but held their Peace; wherefore *Nicanor* spake to them again, and as he was talking to them, one from the Walls shot him with an Arrow, and killed him. Whereat *Titus* was exceeding wroth, that they should shoot at his Captain, offering them Peace, and his death grieved him marvelously: Wherefore he commanded Ladders, Brakes, Slings, battering Rams, and other Engines of War, to be brought to assault the Town. So the Soldiers brought a battering Ram to batter the Walls, and planted it upon a Mount accordingly.

The *Jews* seeing that, were sore afraid; wherefore the three Seditious Captains joyned themselves in Friendship, and forthwith opening the Gates, issued out, and beat the *Romans* from their Pieces and Engines, that were now ready addressed, setting fire on the Ram, Slings, and all the other Engines, a few excepted, which *Titus* and his Men saved from the Fire.

In this Conflict, the Men of *Alexandria* that served *Titus*, behaved themselves like tall Fellows, in the rescuing of the Slings from the *Jews*; yet the *Jews* prevailed and got the upper hand of them, till *Titus* came with a strong Power of choice Men to succour the *Alexandrians*, where Twelve of the stoutest *Jews* were slain.

In the same Skirmish *Jehochanan*, a Captain of the *Edomites* that came to Aid the *Jews*, was slain by an *Arabian* that came behind him, and shot him with an Arrow, whilst he was talking with the *Romans* that intreated him to come to them, for whom the *Edomites* mourned and lamented sore, for he was a good Man of War. The next Night certain of the Seditious, chiefly of *Jehochanan*'s and *Schimeon*'s Company, issued out, and came to the three wooden Towers that *Titus* had erected before the Walls, to view out of them the Town, and to see what the *Jews* did within, which were placed, and without also a strong Party of able Soldiers for their Defence: Upon those without fell the *Jews*, and slew many; the other fled to *Titus*'s Camp. The *Romans* that were in the Towers, knowing nothing of the matter, and trusting to them that were set about the Towers for their Safeguard, slept all the Night. After the *Jews* had thus slain the *Romans* Watch, and put them to flight, they came to the Towers with Saws, and cut the Feet asunder, so that they fell suddenly together with them that were within, which were very many, and slew them every one; *Titus* hearing the Alarm, and the crashing of the falling of the Towers, was sore afraid, and all the whole Army, and not knowing what the Matter was, they durst not stir towards it. So the *Jews* returned safe into the Town.

On the Morrow, *Titus* brought his whole Power to the Walls, and while the *Jews* were at Contention in the Town, he addressed another Ram, wherewith he suddenly struck the outer Wall, and battered it through: Whereupon the People

People that warded that Wall, were forced to withdraw themselves within the Safeguard of the second Wall.

Then *Titus* commanded his Soldiers to raze to the Ground that Wall that he had pierced, and to carry away the Stones thereof, that there should be no let or hindrance to his Men: This was the most substantial and strongest Wall of all, thicker than both the others, and was builded by *Herod.* The *Romans* labouring earnestly in the defacing of the outer Wall, were slain in great Numbers by the *Jews* from the middle Wall, before they could finish their purpose. The chief of the *Jews* perceiving that *Titus* had not only taken, but also quite pulled down the outer Wall, and how there was now but two Walls left about the Town, it went to their Hearts, and made them look about them: Therefore the Seditious began now earnestly to think of Unity and Concord among themselves, so that they divided the Town amongst them into three Wards. *Jehochanan* was appointed to that Ward that is on the North part of the Temple beside the *Antochia*; that part of the Town that was towards the Tomb of *Jehochanan* the High-Priest, was assigned to *Schimeon*; to *Eleazar* was committed the keeping of the Wall. These exhorting one another to play the Men, did valiantly resist the *Romans*, so that the Conflicts then began to be sore and hard. The *Romans*, for their Renown and Fame, laid on stoutly, and the *Jews* again stuck stifly to their Defence, seeing their End at hand if they were slack. *Titus* now and then exhorting his Soldiers to play the Men, promising them that would valiantly make any Enterprize upon the *Jews*,

abundance of Gold and Silver, and much Honour withal. Then ſtept forth one of the Soldiers named *Longinus*, and put himſelf amongſt the Routs of the *Jews*, that were iſſued out of the Town, where he ſlew a Couple of the chief of them, and preſently recovered himſelf again within the Array of the *Romans*, but the *Jews* ſhrunk not from the *Romans*, for they were in a fervent Rage and wonderful Diſdain; and to further their Courage, *Schimeon* came to his Men, and cryed unto them with a loud Voice, ſaying, For the Reverence of God (Friends) flee not this day; whoſoever doth flee, let him be ſure he ſhall dye for it, and his Houſe be deſtroyed.

Titus alſo admoniſhed his to keep their Array, and not to give back to *Schimeon*. Then went he himſelf to that part of the Town where *Jehochanan*'s Ward was; there he cauſed a battering Ram to be planted, and bent againſt the Wall (for there was a very large Plain.) There was at that time in *Jeruſalem* one call'd *Kantor*, who got him a Company of the Seditious, and ſhot from the Walls into the *Romans* Army, where he ſlew very many, and compelled the reſt to retire. This *Kantor*, with nine other tall Fellows, whereof he was the *Decurion*, defended one part of the Town: Now as the *Romans* bended the Ram to batter the Wall, *Kantor* cryed unto *Titus*, I beſeech thee my Lord *Titus*, be merciful unto this moſt famous City, that is almoſt beaten down already, do not deface it utterly, but take Pity of the Sanctuary that is in it, and deſtroy not the Habitation of the Lord God: *Titus* at his Requeſt commanded his Men to ſtay, and to leave off battering the Wall. Then ſaid

he

he to *Kantor*, Come forth hither to me, and thou ſhalt ſave thy ſelf, I will pardon thee, thou ſhalt not be deſtroyed; *Kantor* anſwered, I will ſee if I can perſwade theſe my Fellows to come with me. But he did it upon colour, for none other Cauſe, than craftily to trifle out time, whereby he might cauſe *Titus* to leave off the Aſſault for a while. So he ſpake unto his Fellows which knew his Mind, that the *Romans* might hear, Let us go down and flee to the *Romans* Army: Then they drew out their Swords as though they would kill him, and ſtriking upon his Harneſs, he fell down to the Ground in the ſight of the *Romans*, which were ignorant of his Deceit. Then one of the *Romans* let fly an Arrow, that wounded *Kantor* upon the Face, and glancing from him, ſlew another that ſtood by him. Then *Kantor* cryed out, What do ye? Will ye ſhoot at us that deſire to be at Peace with you, which ye granted your ſelves, and now will break your Promiſe that ye made unto us? Is this the Reward, my Lord *Titus*, that thou rendereſt me for going about to flee unto thee, that thy Soldiers ſhoot at me, hearing me require Conditions of Peace? Now, therefore my Lord, may it pleaſe thee to ſend hither ſome Man of Honour, to whom I may come down and receive Aſſurance of thy Promiſe to be as one of thy own Men. *Titus* thinking he meant good, ſaith, Speak unto *Joſeph*, willing him to go and make Peace with the *Jews* in his Name, then to bring him unto him, that he might find ſafeguard of his Life, from the common Deſtruction: *Joſeph* anſwered, Why wilt thou ſend me? What have I offended thee? Have I not ever done thee true and faithful

faithful Service? Therefore if thou bear me any good Will or Favour, send me not unto him whom I cannot Trust. For *Joseph* mistrusted some Subtilty, knowing *Kantor* afore. So *Titus* sent one Captain *Jiarus*, who said unto *Kantor*, Come down, and let us go together to *Cæsar*'s Son.

Kantor desired him to hold abroad his Cloak Lap, that he might hurle him down his Money that he had there, (lest the *Jews* perceiving it, would take it from him) and then he would come down. And *Jiarius* held up his Lap to receive the Money that *Kantor* spake of, *Kantor* with all his might cast down a great Stone, which *Jiarus* espying, leapt aside and avoided; but it lighted upon one of his Fellows, and slew him. *Titus* was wonderful wroth at this, and forthwith planted yet another Ram against the Wall, and at length laid it flat upon the Ground.

Then commanded *Titus* to make Fires about the Wall, where the *Jews* should think to escape; *Kantor* seeing that would have fled, and as he made haste to escape the Fires, the weight of his Armour bare him down into the Fire, and there he died, more desirous of Death than Life.

Then entred the *Romans* within the second Wall, against whom the Seditious issued, and fought with such vehement Force, that they prevailed against their Enemies, slew many of the *Romans*, and forced the rest to retire unto the first Wall that they had beaten down before.

In this skirmish *Titus* himself took a Bow, and shot at the *Jews* in such wise, that not one of his Arrows were spent in vain, but that it did

did ſome Annoyance unto the *Jews*. The *Jews* notwithſtanding gave them the Repulſe from the Town, and they were not able to make their Party good with them. Within four days after, came unto *Titus* a new Supply of Soldiers out of all Quarters for Aid to the *Romans*, by whoſe help they prevailed againſt the *Jews*, at ſuch time as they iſſued out of the Town, and conſtrained them to withdraw themſelves within the Walls.

Yet *Titus* pitying the miſerable State of the City, Temple, and People of the Lord, at that time commanded his People to withdraw themſelves from the Walls, and to leave off the Aſſault for a while, that he might offer Peace to the *Jews*, to ſee if they would be now content to ſubmit themſelves unto the *Romans*, to have quietneſs and reſt without danger of Deſtruction. Wherefore he gave them Truce for Five days; and upon the Fifth day he came to the Gate of the City, where he ſtraightway eſpied *Schimeon* and *Jehochanan* together, preparing fire to deſtroy the *Romans* Engines of War; for all the *Jews* had agreed together with one Mind, ſtill to withſtand to *Romans*. Wherefore *Titus* perceiving the *Jews* to be ſo deſperately bent, that they had even vow'd their Lives to death, he began to offer and propoſe unto them Conditions of Peace, and ſharply to reprove and blame their obſtinate Stubbornneſs, ſaying, I have now won two of your Walls, and ye have but one left: Therefore, if ye will continue ſtill in this ſelf-willed frowardneſs, what will ye do (moſt miſerable Creatures) when as I ſhall gain alſo the third Wall, and quite deſtroy your City, pulling down your Temple

ple and all? Why do ye not rather favour and ſpare your own Lives, your Wives and Children? But the *Jews* ſet upon a ſullen Obſtinacy, would in no wiſe hear *Titus* ſpeak.

Therefore *Titus* ſent *Joſeph* to declare his Mind unto them in *Hebrew*, that they might ſafely credit his Promiſes, and the Peace that was offered. *Joſeph* therefore went and ſtood over againſt the Gate, keeping himſelf aloof off, for he was afraid to come nigh the Wall, knowing that the People hated him, becauſe he had yielded himſelf to the *Romans:* He called therefore unto them aloud; Hearken all ye *Hebrews* and *Jews*, I will declare unto you that which ſhall be to your Commodity: Then the People gave Ear unto *Joſeph*, who ſpake unto them in this wiſe.

AN

AN *ORATION of* Joſephus TO THE *Citizens of* JERUSALEM.

YOU ſhould ere this (good People of *Jeruſalem*) have fought ſo earneſtly, whiles your Cities were yet ſtanding, and your Lands repleniſhed with People, ere even this Miſchief had lighted upon you : Now that with Murthers and Slaughters amongſt your ſelves having deſtroyed one another, and polluted the Temple of the Sanctuary with the Blood of the Murthered, and not ſpared your own Lives, you are become few in number, a ſmall ſort of you left, What hope have you to prevail ? Again, you have provoked a valiant Nation, which is Ruler over all People, and hath ſubdued all other Lands, which alſo hath thoſe Nations in ſubjection under him, which ſometimes reigned over you : Beſides this, you wage Battel with the *Romans* without all Diſcretion and Wiſdom, without any Remorſe of this Famous

mous City, without any regard of the Sanctuary of the Lord, without any Compassion of your own Lives. Neither yet do you forsake your purpose; for I perceive you continue in this self-will to withstand the *Romans* still, which is nothing else than to spread abroad this Calamity further, both on the People of God, and on his Holy Temple. Albeit, I am not afraid, only for this Temple, and most renowned City, lest it should be razed and destroyed, but for the Sacrifices and Burnt-Offerings, lest they should cease, as the daily Sacrifice is ceased; And why? because we have sinned against our Lord God. Wherefore is his Shadow departed from us? Because that in this same Temple we have kept Wars, making it an Habitiation for the Wicked, a Tabernacle for Seditious Persons: yea, even the Ministers and Holy Men of God have ye murthered, and within the Walls of the Temple have ye shed innocent Blood without Measure. See now (dear Brethren) and mark what Ordinance, what Engines, what Instruments of Destruction, are prepared to beat down the Temple, the Fire is already kindled to set a fire to the Sanctuary; and lo, even your very Enemies are so pitiful of your Temple, that they would not have it defaced.

But you (dear Brethren and Friends) why are ye led with no remorse of your selves, that your Enemies may once remove from you the Engines of War? What have you now left to trust unto, when as two of your Walls are already battered down, and one only remaineth? You will say peradventure, we put not our trust in our Wall, but

but in our God: Are ye not aware that your God hath long ago given you over, and hath turned him to your Enemies, becauſe they have with greater Honour and Reverence worſhipped his Name, than we which rebelliouſly are fallen away from him? Wherefore God aſſiſteth not us, but our Enemies, inſomuch, that except it be in ſuch Countries, whereas either for extream Cold on the one ſide, or exceeding Heat on the other, no Man is able to abide; all Lands, all Nations, are under their Dominion. Tell me, I pray you, what hope have you, ſeeing God hath made them a Terrour unto all Nations upon the Earth who ſerveth them? Why will not you obey them, that you may live and not periſh? Do ye not conſider it is come to their turn to rule over all, that God hath committed Dominion unto them, and aided them with his Aſſiſtance.

Remember you not how God in times paſt aided the *Ægyptians*, inſomuch that they obtained the Dominion over all the whole World, but afterward departed from them, and aſſiſted you to get the Sovereignty over other Nations? After that, forſook you again, and gave the Empire to the *Chaldeans*, *Aſſyrians* and *Perſians*, which reigned far and wide over many Countries: Now alſo hath he given them over, and helpeth the *Romans* theſe many Years, ſo that they bear Rule over all. If you will object and ſay, To what intent ſhould God give the Dominion unto the *Romans*, or other Nation over the World, and over his Inheritance and People alſo, which is an holy People, a peculiar and ſpecial Nation of all the Earth? Should ye not

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be ashamed to say this? With what discretion can you wonder at this, knowing that all Mankind, one or other, are the handy-work of God, who exalteth whom he lift, and whom he lifteth he thrusteth down? Ye say, ye be the Children of God, and his proper Possession, and ye aspire to the Sovereignty, therefore it cannot be that God should determine any thing upon you by Chance, Fortune, or sudden Anger and Displeasure. I grant it: But wot he what? The Shadow or Protection of the Lord hath forsaken you, because of your Sins and Transgressions against the Temple and his holy Ministers.

How can you stay upon his help, when as he hath withdrawn his loving Countenance from you, and your Sins have made a Divorce between you and him? O my dear Children and Brethren, let never this Imagination enter into your Hearts, for it shall nothing avail you? Why will you, my dear Brethren and Friends, make War upon the *Romans*, when as they are Lords over Nations, and pierced the Streets of *India*, and all the Isles of the Sea, even to the great Ocean Sea; and from thence to all the Parts of the East, whose Dominion extendeth to the extream Parts of the Earth? Yea even to *Britain*, which is environed on every side with Seas, whose People are huge, like Giants, of a big Stature, and mighty Courage, most expert Archers, and valiant Soldiers in Battle; to whom when the Captain of the *Romans* came, they gave him the Repulse, and would not be subdued; but when the Princes of the *Romans* came, they brought them into Subjection and Servitude under the *Romans*.

But you say (my Brethren and Friends) you will

will rather all die, than ſerve the Prince of the *Gentiles*, and that Death is better for you than Life, to be driven to ſee with your Eyes the Calamities of the Sanctuary of the People of God. Search the Hiſtories and Chronicles from the Time of your Anceſtors. When was there any time wherein you were free from the Yoke of the *Gentiles*? Do you not know that *Jacob* our Father of Worthy Memory, who was always with God, took his Journey into *Ægypt*, to be a Stranger in a ſtrange Land, amongſt a proud kind of People, leſt He, his Children, Houſhold and Cattle, ſhould periſh with Hunger? There he had with him his twelve Sons which he had begotten, and dwelt there alſo with his ſmall Family, for fear of the grievous Famine that was at that time. Remember you not, when that *Judas* with his Brethren went down into *Egypt*, how *Joſeph* was moved as a Stranger, to pick a Quarrel againſt his Brethren, to bring them into Bondage, bearing yet in his Mind what Injury they had done unto him? Wherefore ſome of them he caſt into Priſon, and wronged them at his Pleaſure, with crafty Accuſations; eſpecially *Judas*, who was the Chief amongſt them, of whom all the *Jews* took their Name, who if he had been ſo diſpoſed, had been able to lay *Joſeph* at his Foot a thouſand times, not knowing him to be *Joſeph*: Wherefore when he was ſo roughly and ſo ſharply taunted of him, he might have killed him in his Rage; for he was a very bold Man, and a hardy, and of a very noble Courage, who ſurely would have counted it nothing to have ſlain the *Egyptian*, and many more of them. Notwithſtanding he did

not ſo, but contrary ſubmitting himſelf under the Yoke of *Joſeph*, called him his Lord and good Maſter, and ſuppoſing him to be ſome *Ægyptian*, he humbled himſelf before him, to obtain his Petition and to get Corn, leſt his Father, his Brethren, and their Family ſhould dye for Hunger.

What ſhould I ſay of *Joſeph*, ſo beautiful, ſo wiſe and witty a Man? Was not he fain to ſerve in *Pharaoh*'s Houſe? wherein although his Wiſdom was well known, inſomuch that *Pharaoh* ſet more by him than by all the Noblemen that were then alive: He was alſo call'd Lord, great Maſter, and *Pharaoh*'s Father; nevertheleſs he humbly beſought *Pharaoh*, that he might ſuſtain his Father and Brethren with Bread, knowing at that time the Dominion belonged unto *Pharaoh* and his People, being given them of God. And although *Joſeph* had liſt to return into the Land of *Canaan*, with all his Fathers whole Houſhold, without *Pharaoh*'s leave; no Man could have letted him to do it, for he bare the greateſt Rule at that time in *Ægypt*, yet he did not ſo. *Benjamin* alſo was likened to a ravening Wolf for his fierceneſs, when he was fetch'd again by force of *Joſeph*'s Steward, feigning a Lye upon him; how chanced he did not kill him? Or elſe when he alone purſued *Benjamin* and his other Brethren; could not he, if he had liſt, have ſlain the Man and buried him, ſo that the Matter ſhould never have come to light? Notwithſtanding they did nothing ſo, nor ſo: But *Judah* wiſely weighing the Exaltations and Directions, the Promotions and Diſgraces, with the common Courſes of the World, return-

returned again with his Brethren into the City, went to *Joseph* and besought him, until his Bowels were moved to pity; and he was known of his Brethren.

All these things doth the most Holy Law of the Lord rehearse unto us, and putteth us in mind of for this Intent; that we may learn to bear for Necessities sake, the Yoke of him that hath the Pre-eminence and Rule for his time. Neither let any judge or think that *Joseph* offended God, in that he submitted himself under the Yoke of *Pharaoh*, for it is no shame for a wise Man to couch unto him whose help he standeth in need of, whatsoever it be, much more if he be a King or a Lord: Know ye not that our Fathers were in Bondage to King *Pharaoh* in *Egypt*? But after the Lord remembred the Covenant that he made with our Fathers, and had determined to lead them out of *Egypt*, he sent *Moses* our Master of famous Memory, his Angel, his Chosen, who knew the Lord to be with him, whereby he was able to destroy whosoever did rise against him: Nevertheless when he came to *Pharaoh*'s Presence, who then bare Rule in *Egypt*, he shewed himself in Arms, but rather with Thunder and Hail, that *Pharaoh* might well perceive and know God was the Lord. But at what time as *Pharaoh* oppressed the *Israelites* too sore, our Master *Moses* (by God's help) brought them out of *Egypt*, with a strong Hand and stretched forth Arm, against the *Egyptians*, whom he punished with continual Plagues: by that means delivering the *Israelites* out of the hands of their Lords and Masters, and bringing them to the Mount of God, made them

Heirs full of all Goodneſs; that is to ſay, of the moſt Holy Law of God.

And after *Joſhua* had ſubdued the Holy Land to the *Iſraelites*, and that they inhabited it, there chanced unto our Fathers many Adverſities, as is mentioned in the Books of the Prophets, ſo that they were conſtrained to ſerve the King of *Aſſhur* a long ſeaſon, and the Kings of *Perſia*: To the *Chaldees* alſo were we in Bondage, although not very grievous, but tolerable. Moreover, with other Kings of the *Gentiles* we had Wars, and ſometimes we were put to Foils, ſometimes we had the Upper-hand.

Now therefore, my Brethren, tell me what ſhame were it to you, if ye were ſubject unto the *Romans*? Or what are you to be compared to other Nations that be under their Dominion? Do you not ſee that the *Romans* Reign over your Enemies, and bear Rule over them, that ſometimes were our Maſters, and hate us? Were it not reaſon that you ſhould love them, which have brought down your Enemies, and revenged you of them? Which notwithſtanding you have nothing at all done, but rather have hated them, as Men void of all Perſeverance, without weighing and conſidering, that ſince the time you were under them, ye have always lived in much Peace. And I my ſelf, when I withſtood the *Romans* in *Galilee*, knew very well that I ſhould be overcome at length, but I could do nothing becauſe of the ſeditious Perſons that were with me, which would in no wiſe follow my Counſel: Yea, it ſtood me in Hand to have a care of my own Perſon, that I were not killed of them, after I had once counſelled and moved them to give up the Town.

Town. Wherefore seeing the Matter stood so, and God knew my Heart, I thought best to fight against the *Romans*, as I might, and when occasion served to escape to the *Romans*, to take it. Further, (when I was in the Cave with my forty Companions,) I had been lost and perished, had not God given me Counsel, making me a way to escape and save my Life. For they had almost slain me, because I gave them Council to yield themselves to the *Romans*, and obey them. For I saw this was the time of the *Romans* to bear Rule, and that God hath appointed them to be Lords over all Nations. For this is his manner, like as above he hath made some to be Rulers over other some, even so beneath also he hath set Rulers over the Kings of the Earth. Who can Controul him? Who is Stronger than he? The *Romans* at this present have the Dominion over all Lands and People, over the *Egyptians*, *Assyrians*, *Persians* and *Chaldees*, (to every one of these you have been in Bondage) and over other Nations also, which nevertheless do Till their Ground, Sow, Mow, Plant, and gather in their Fruits: And who hath the Profit of these Goods and Labour but the *Romans*? who whiles the other Toil and Travel, do live in Peace and rest themselves.

Wherefore mark this also, my Brethren, the Kings of *Macedonia* once had the Rule of the whole World, especially in the time of *Alexandra* of *Macedonia*, but at this Day their Empire is taken from them, and they are become Subjects to the *Romans*. They, when the *Romans* first set upon them, were very haughty and stubborn, determining

to resist the *Romans*: notwithstanding they were over-come of the *Romans*, and are under their subjection at this day. What should I speak of the People of the *Philistines*, which heretofore always have vexed and annoyed you? doth not the meanest amongst all the Princes of the *Romans* bear Rule over them?

What hope then have you to escape, when ye know the *Philistines* were ever stronger than you, and you were oftentimes overcome of them? As for example, *Saul* your King was slain by them. But you will say *David*, the Anointed of the Lord of *Israel*, pulled them down, and brought them into subjection. Wot ye what? then God looked upon you with a favourable Countenance, and fought your Battels himself: but at this day he is in no wise present with you, for he hath turned away his Countenance of Salvation from you, because ye have sinned against him. And which of you can say, he hath Intelligence of the Secret of the Lord, or hath received any such Watch-word as God gave at that time unto *David*? *When thou shalt hear a sound of Mourning in the Tops of Mulberry Trees, then shalt thou set forward; for then shall the Lord go before thy Face, smite the Tents and Camps of the Philistines*, 2 Sam 5. Whosoever (I say) hath knowledge of any such Token, let him reveal it to his Neighbour, and I could well consent to follow it. But seeing there is no such thing, hearken unto me, my dear Brethren, Come and serve the *Romans* in Peace and Tranquility. It shall be no dishonesty for you, with the King of *Persia*, to be subject to the *Romans*: They have some-

sometime were your Masters, shall be now your Fellows and Companions. But if you will persevere, and stand in your Opinion still, I will enter into this Discourse with you! Tell me, I pray you, when were ever your Ancestors free, and when were they not entangled with the Wars of the *Gentiles*, and the Dominions of other Nations? Had you not ever the Victory from the time you came out of *Ægypt*, until the Reign of *Saul* the Son of *Cis*? So long as the Lord was your King, you were in Bondage to no Man, you served God as your only King. But after that your evil and corrupt Desire stirred you to be irksom to the Lord, and, lest he should reign alone, to chuse a Man to have the Dominion over you, according as the Custom was in other Nations (I mean *Saul* the Son of *Cis*, and the other Kings every one) then served you him, you and your Sons, and the chiefest of you became his Servants, your goodliest Daughters were made his Confectionaries, his Cooks, and his Bakers. After *Saul*, reigned *David*, of worthy Memory, who ruled over many Nations: But he also brought you into Bondage, and put divers of you to death, to satisfie his Pleasure withal. He being dead, you served *Solomon* his Son, who no less than the other, even as he listed, exercised Dominion over you: He also took up your Sons and Daughters, and made them his Slaves.

After this, succeeded other most wicked Kings; so that from that time your Country began to go to wrack, and he that was the best amongst them was *Roboboam*, which said unto you, *My Father corrected you with Whips,*

of the World, but rather let your Election follow the Causes and Events of the same; which if you do, you shall be esteemed with wise Men.

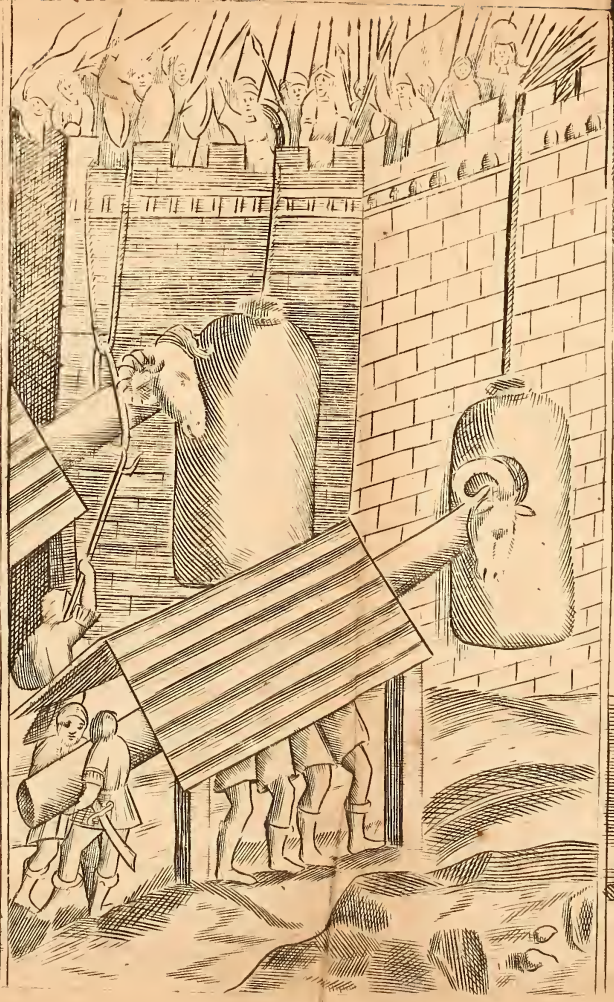
Now, my dear Country-men, never think it shame for you to serve the *Romans*; it is time for you now to turn to the Lord with your whole Heart, and then you shall have the Dominion over other Nations, according to your desire: This shall then come to pass, when you follow your Lord God with all your Strength. Therefore never think that the *Romans*, which have rule over you at this day, are of less Power than other People, that heretofore have had Dominion over you. For they are a mighty Nation their Empire and Rule over other People, they have from above, as I have proved to you by the similitudes of brute Beasts, which according to Nature bear rule one over another: Notwithstanding, in Mankind, it should never have come to pass, that the Bigger should so have Dominion over the less, unless for their Sins; for the which they are so punished, that one is compelled to bow his Neck under anothers Yoke.

Now therefore, my dear People, take Humility and Meekness unto you, never covet to alter the Law of Nature, but receive my Words, and follow my Counsel; obey the *Romans*, prepared and ready to make League with you, according to their bountifulness, that ye may live and do full well.

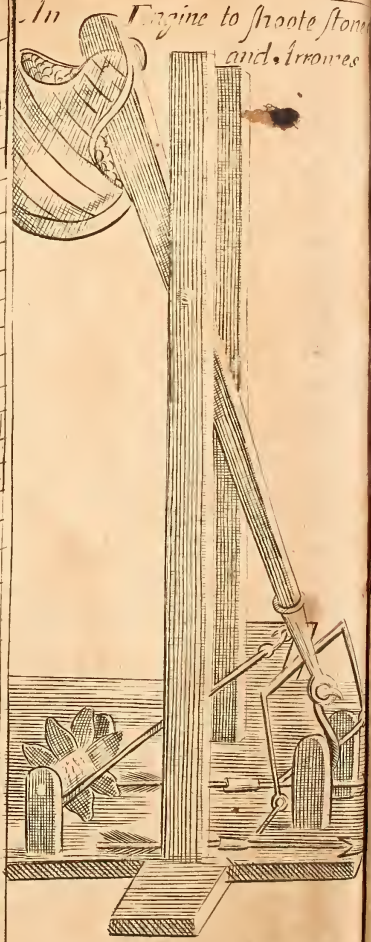
CHAP.

An Engine to sling great stones

Ulm Battering Ramme



An Engine to shoote stones and Arrowes



W Sherwin

CHAP. II.

WHen *Joseph* had spoken these Things, in the hearing of the Citizens of *Jerusalem*, they burst out and wept, gnashing with their Teeth, and railed at *Joseph* over the Walls, hurling Stones and Darts at him, to have killed him. Therefore when *Joseph* saw they would not follow his Counsel, but were so stiff-necked, he began to rebuke them, crying unto them in this wise, Woe to all froward People, and such as rebel against the Lord God! What mean ye you Wretches? what have ye to lean unto, that ye are so stubborn, when, nevertheless, the Lord is gone from you? For you are wicked People, and have sinned against him. How can your Sins be purged which you have committed in the Temple of the Lord, by shedding of innocent Blood without all Mercy? Ye are most guilty, for ye have fought in the Temple and Sanctuary of the Lord, ye have defiled it with dead Bodies of them, which ye have slain in the very midst thereof. Besides, ye have prophaned and unhallowed the Name of the Lord with making of Wars upon the Sabbath-day, and upon your solemn and festival Days. Tell me now, ye froward Rebels, whether did ever your Forefathers prevail against their Enemies, with Spear and Shield, but rather with Prayer, Penance, and Pureness of Heart, wherewith they served God, and again he delivered them? But you, what have you to trust unto, when as ye are unfaithful? your Shelter and Protection is departed from you, and

and your Lord God aideth your Enemies, whose Power he maintaineth to destroy you: If you imagine to be delivered with your Swords and Spears, you are fully deceived, whereas God would not that ye should escape the Hands of your Enemies.

Open your Eyes, and see what *David* the Anointed of the Lord said; *For the Lord will save neither by Sword nor Spear.* Call to your Remembrance (ye very Fools) *Abraham* your Father which begot you, by what means he overcame *Pharaoh* the King of *Egypt*, who violently had taken away *Sarah* his Wife from him: Surely none other way did he obtain the Victory than by Prayer to the Lord, who stirred the Spirit of *Pharaoh*, and put him in mind to restore his Wife *Sarah*, clean and undefiled. *Abraham* was quiet in his Bed, and at rest from all Troubles; but *Pharaoh*, that great Lord and Ruler, was punished in the mean season with great Plagues, because of *Sarah*, whom he had taken to him by Violence to deflower her, which God would not suffer, but rather uncovered *Pharaoh*'s Flesh, that he was fain to shew the secret Parts of his Body to Physicians, to see if they could heal them. But who can cure the Infirmities which God sends? or who knows his Intents? For who knew that *Hezekiah*'s Biles could be healed with a Plaister of Figs? or *Naaman* the *Syrian*'s Leprosie with the Water of *Jordan*? or the bitter Water with Wormwood? Wherefore when as no Man could cure *Pharaoh*, he was fain to speak *Abraham* fair, and to intreat him to pray to God to take away from him his Plague, and so by his Prayer *Pharaoh* recovered.

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Then *Pharaoh* apparelled *Sarah* in precious Garments, gave her Gifts of Gold and Silver, and precious Stones, and sent her home honest, pure and holy to *Abraham*, living then at his own House. *Isaac* when he was driven out by *Abimelech* King of the *Philistines*, and had with him the Bondservants of his Father's Houshold to the number of 800 and 18, with whom *Abraham* had discomfitted five Kings, beside many other more of his Family, so that he had been strong enough to have invaded the *Philistines*; yet he would not do it; but with all Meekness and Humility he used himself towards the King of that Country. Notwithstanding, after he was driven out of the Land, the *Philistines* came unto him, and entreated him, saying, *We perceive the Lord is with thee*, &c. as it is written in the Scripture. What shall we say of *Jacob*, when he fled from the presence of his Brether *Esau*, he carried nothing with him but a bare Staff, wherewith he passed over the River *Jordan*, as it is written; *With my Staff passed I this Jordan.* His Ammunition that he took with him for his Journey, was Prayer, wherewith he made all his Wars. That was it for the which God assisted him, when he went away to *Laban*, and when he returned from him; when also he was delivered out of the Hands of his Brother *Esau*, who sought to kill him. And this also he did by the way as he returned, when he wrestled with a certain Man that overcame him.

O Lord, Who is able to number the Mercies of the Lord, and the Marvels which be wrought with our Fathers of worthy Memory, Abraham, Isaac, *and*

and Jacob? What should I speak of *Moses* our Shepherd, the Man of God, that feared the Cruelty of *Pharaoh*, until he writ in the Law, That he had called the Name of his Son *Eleazar:* for he said the God of his Father helped him, and delivered him out of the hands of *Pharaoh*. And when he came before *Pharaoh* to deliver *Israel* out of his hands, and to lead them out of *Egypt*, With what things else overcame he the Tyrant withal than with Prayer? Did he not overthrow the Pride of *Pharaoh* and his Charmers, only with the Rod of the Lord which he had with him? Wherewith also he smote *Egypt* with ten Plagues, and divided the Sea into twelve Parts. And at the Red Sea *Moses* resisted not *Pharaoh* and his Host with force of Arms, but with Prayer: wherefore *Pharaoh* and all his were drown'd in the bottom of the Sea. But *Moses* sung a Song of Praise unto our God, while the Soldiers of the *Egyptians* perished, that came against *Moses* and the People of *Israel*, with Weapons, Horses and Chariots.

Notwithstanding, by *Moses*'s Prayer they were over-whelmed all in the Sea, so that not one of them escaped. Who is ignorant of this, that Prayer is of more force than all Instruments of War? that it speedeth and hasteneth the Help of the Lord, and his saving Health? Do you not know, when *Joshua* the Minister of *Moses*, passed over *Jordan*, that he was a warlike Man, and had with him very many most valiant Soldiers; nevertheless, he destroyed not the seven Walls of *Jericho* by force of War, but only with Prayer, and with shouts and noise of the Priests of the Lord, our Forefathers?

fathers? Know ye not that Prayer availed *Gideon*, when as he, with three hundred Men, vanquiſhed the whole Hoſt of *Midian*, *Amaleck*, and the People of the Eaſt: If Prayer had not helped him, I pray you, what had three hundred Men been able to do againſt ſo great a Multitude? Mark (ye fond People) what chanced in the Covenant of the Lord, that the *Philiſtines* took away.

Our Fathers truly were not able to recover it by their Swords and force of Arms; but with that Prayer that the juſt Man of that Age made, the Ark was brought again to his Place. Conſider the times of *Hezekiah* King of *Judah*, when as *Senacherib* King of *Aſſur*, came up blaſpheming and railing upon the Sanctuary of the Lord our God of Hoſts, breathing out the Pride and Malice of his Heart. By what means was he overthrown? Did our Fathers overcome him by force of Arms? No, without doubt, but with Prayer and Supplication.

For *Hezekiah* the King went and put on Apparel meet for Prayer; inſtead of a Shield, he took Sackcloth; for a Helmet, he caſt Duſt on his Head; and inſtead of Arrows and a Sword, he made uſe of Prayer and Supplication. And the Prayers that *Hezekiah* made, mounted ſo far as an Arrow was never able to flee; ſo that his Petition and Prayer overthrew one hundred eighty five thouſand, moſt valiant Men of the Hoſt of *Senacherib*. Furthermore, the King of *Judah*, and King of *Iſrael*, and King of *Edom*, joined their Powers together, invaded the *Moabites*, and in a Wilderneſs, and unoccupied and barren dry Land, they were in great Peril and Thirſt; what profited them, their Artillery and Furniture of War? Did there not iſſue

out

out for them at the inſtant Prayer of *Eliſha*, a Prophet and Man of God, plenty of Water in the Deſart, a Brook in the Wilderneſs? Came it not to paſs alſo by the Prayer of the ſame *Eliſha*, that a wonderful Hurly-burly, a Rumbling and Ratling of Chariots of War, and of Horſes, was heard in the Camp of the *Syrians*, beſieging the City of *Samaria*, with the which noiſe the *Syrians*, being afraid, fled; no Man purſuing, or following them; Ye know alſo, that by the Prayer of the aforeſaid Prophet, the Famine and lack of Victuals that was in the Town of *Samaria*, was turned into great Abundance and Plenty; inſomuch that thirty Epha's, or Meaſures of fine Meal, were ſold for one Piece of Silver. Do ye not ſee (moſt fooliſh Men) how our Fore-fathers had the Victory ever by Prayer?

But let us come to the beginning again, and ſpeak of *Moſes*. What time as he held up his hands towards Heaven; had not *Iſrael* the upper-hand of the *Amalekites* by his Prayer? *Joſhua* alſo by his Prayer, ſtayed the Sun and Moon in the ſight of the People of *Iſrael*; and the Sun ſtood ſtill in *Gibeah*, and the Moon in the Valley of *Ajalon*, that the Evening was changed into Noon-day, and ſo *Iſrael* vanquiſhed their Enemies.

Sampſon alſo, that moſt valiant Giant, until ſuch time as he had ſinned, did not God evermore hear his Prayer, and ever he gat the Victory thereby? After he had once ſinned, he decayed as any other mean Perſon.

Likewiſe King *Saul*, all the while he walked perfectly and purely, his Prayer increaſed his valiantneſs and ſtrength, but after he had once ſinned, God left him, and gave him over.

David

David alſo, King of *Iſrael*, of famous Memory, from the time of his Youth, till his laſt end, his Valiantneſs never failed him; and why? Becauſe he always was help'd by his Prayer; neither would he ever fight againſt his Country-men and Native People, when as *Saul* perſecuted him. Wherefore he prevailed againſt his Enemies; and becauſe he abſtained to lay his hands upon his Brethren, therefore afterward all Nations feared him.

Did not *Aſa* King of *Juda*, accompanied with a ſmall number of Men, make an Expedition againſt the *Ethiopians*? And praying to the Lord God, ſaid on this wiſe, *We indeed know not what to do, but our Eyes are bent upon thee*, &c. Which Prayer the Almighty did hear, and the Victory followed, ſo that *Aſa* ſlew in the Camp of the *Ethiopians* Ten hundred thouſand Men. *Deborah*, a Propheteſs, by her Prayer brought to paſs great Health in *Iſrael*.

What ſhall I tell of divers other Juſt and Godly Women, which by their Prayers obtained many things? Tell me (ye mad Men) know ye not what *Amaziah* King of *Juda* did? he having Wars with the *Edomites*, vanquiſhed them, and led them Priſoners with their Wives and Children, and Idols alſo, to *Jeruſalem*; and then fell to worſhipping of the ſame Idols, that he had taken from the *Edomites*, ſaying unto them, Ye are they that have ſaved me, therefore do I worſhip you, and by you have I overcome the *Edomites*. To whom when a Prophet of the Lord came and asked him, why ſeekeſt thou and ſerveſt the Gods of that People that were not able to deliver

them out of thy hand? By and by he taunted the Prophet again, saying, Who made thee of the King's Council? Wherefore after that, he was no more reprehended of the Prophet; for the Lord had determined to destroy him, as it is written in the Books of the Chronicles of the Kings of *Juda*. Therefore he was taken Prisoner afterward like a Fox, when he had fought against *Joas* King of *Israel* in *Bethshemeth*; and so was he compared to a low and vile Thorn and Shrub, and *Joas* unto the noble and high Cedar-Tree. Yea, all the Evils that ever hapned unto us in any Age, it came of our selves, for our Lord God is Righteous in all his Works, that ever he wrought upon us: Our Enemies never did us so much harm, as we our selves did unto our selves. Ye wot, the *Gentiles* took the precious Vessels of our Sanctuary away to *Babel*, and brought us them again undefiled; but we polluted and defiled them our selves, and the Temple also with innocent Blood, which we shed abundantly within it, adding sins to sins ever more and more, breaking the Law with our evil Acts.

For who brought the *Romans* first against the City of *Jerusalem*, but *Hircanus* and *Aristobulus*? For they being at Dissention betwixt themselves, and one hating the other, called the *Romans* against this City. Who brought *Antonius*, and *Sosius*, Princes of the *Romans*, against *Jerusalem*, but *Herod* being at variance for the Kingdom with the House of the *Chasmonanites*? Who also called *Nero Cæsar* to reign over us? Did you it not your selves? Now therefore why rebel ye against the Empire and Dominion of the *Romans*? If you will say,

ſay, Becauſe the *Roman* Preſident *Edomeus* ordered you too bad; had it not been meet rather to complain of him to the Emperor, than to rebel againſt the *Romans*, and to make War againſt them? But you will ſay, We rebelled againſt *Nero Cæſar*, becauſe he did us too much wrong. Wherefore then rebel ye now againſt *Veſpaſian Cæſar*, a moſt merciful Man, and one which never hurt you? Or, why make ye not Peace with his Son to be under him, according as other Nations be, that ye might live, and not periſh?

Have ye not a ſufficient Proof of his Clemency and Mercifulneſs, when as he had cauſe to be cruel upon no Man ſo much as upon me, which drew out my Sword againſt the *Romans*, and killed many of them?

Notwithſtanding, neither he nor the reſt of the *Romans* have done ye any harm. Yea, rather they have beſtowed many Benefits upon me; and although I was in their hands, yet they ſaved my Life. I confeſs, that before they had me Priſoner, I would gladly many time have fled to them, but I could never do it, for I was ever afraid of my wicked Companions, leſt they ſhould have killed me, and ſo my death had been to no purpoſe. But now I praiſe the Lord God without ceaſing, that for his unmeaſurable Mercies ſake, he would not ſuffer me to be entangled in the ſame Miſchiefs that you be in. Neither would I wiſh to be Companion of ſuch loſt Uuthrifts and Caſtaways as you be, which have ſhed the Blood of Innocents in the Temple of the Lord.

Indeed if I had been with you, I ſhould have

been void of all hope as ye be, seeing ye spare not your own Lives, and your own Contumacy and Stubbornness is made a Snare for you. See, I pray you, with how great Mischiefs you are laden. First, the Lord is not amongst you, insomuch that through the Tumults which you have made amongst your selves, almost the Waters of *Shiloa* are dried up, which heretofore, when the Nations made War against you, flowed in great abundance, and ran over the Banks on both sides. But you are the most contumacious Rebels that ever provoked the Lord God unto Wrath, you have made Slaughters one upon another, in the midst of the Temple of the Lord: How can then the Glory of the Lord dwell amongst you? Know ye, not because of *Korah* and his Congregation, the Lord said unto *Moses* and to his People: *Separate your selves from among this Congregation, and I shall consume them in the twinkling of an Eye.*

But you are far worse than they: For without all remorse or pity, ye pull down the Temple of the Lord with your own Hands, and your selves set on fire the Sanctuary, which most Noble Kings, and most Holy Prophets builded: And besides all this, ye neither spare your Sons, nor Daughters. And although I be in the *Romans* Camp, yet I am not absent from you, for my most dearly beloved Wife is present with you, the Wife of my Youth, whom I cannot set lightly by at this present, although I never had Children by her: But rather love her most intirely, because she came of a most honest and Godly House. My dear Father and Mother are also with you, very aged Persons; for my Father is

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at this day an Hundred and three Years old, and my Mother Fourſcore and five: But the Years of my Life are very few, evil and full of Tribulation and Sorrow, about Threeſcore and Seven, neither have I lived yet ſo long, that according to Nature I ſhould deſire to die.

Now therefore, if ſo be you truſt not me, but ſuppoſe I have propoſed theſe things to you deceitfully, and that there is no truſt of *Titus*'s Covenant and Bond, or that his League ſhould be to your Hindrance and Diſcommodity; Go to, if it come to paſs, it ſhall be Lawful for you to kill my Father and Mother, and my Wife: Yea, I ſwear unto you by the Lord our God, that I ſhall deliver my Life alſo into your hands, that you may do with me what ye liſt; and by that means ſhall the Blood of my Parents, my Wife's, and mine, be in Pledge.

Therefore let the Ancients of the City come forth, and I will make a League betwixt them and our Lord *Titus*; and doubt ye not, but as hitherto the Lord God would you ſhould be afflicted and puniſhed by the Government of the *Romans*; ſo hereafter he ſhall benefit you thereby, and do you good, if ſo be you will once acknowledge and confeſs that all Dominion is changed and altered at his Commandment, and that God humbleth whom he liſteth, and again whom he liſteth he ſetteth aloft: But perſuade your ſelves of this, that as long as ye refuſe to be ſubject unto the *Romans*, ſo long you ſtir againſt your ſelves, God's Wrath and high Diſpleaſure: And beſides that, you do de-

for the longer, and prolong your Redemption and Deliverances, not only to your ſelves, but alſo to your Poſterity.

Now therefore, my Brethren, I thought it my part to declare all theſe things to you, and it is in your power to chuſe whether you liſt: for whoſo will, let him give ear unto me, and who not, let him abſtain from my Counſel.

The People hearing theſe Words and Sayings of *Joſeph* the Prieſt, wept wonderfully, for they could have been content to have followed his Counſel. At this time, *Titus* gave Commandment to all the *Romans*, to ſend again the *Jews* that were Priſoners, and the Slaves into the City: By which means he ſhifted from himſelf the Blood of the *Jews*, and laid it upon the Necks of their Maſters; for *Titus* took pity of them through *Joſeph*'s Oration, and his good Counſel. The common People of the *Jews* deſired nothing more, than to have come forth, and fall to an Agreement, to make Peace with *Titus*; but *Schimeon*, *Eleazar* and *Jehochanan*, Captains over the Seditious, ſet ſtrong Watch and Ward at every Gate, charging them to kill all that ſhould go forth: Thus were many killed which would have fled forth to *Titus*, and the City of *Jeruſalem* was cloſed up, and no Man could get out nor in. In the mean ſeaſon fell a great Dearth and Famine in *Jeruſalem*, inſomuch that the Seditious ſearched every Man's Houſe and Cellar for Food.

And becauſe a certain Houſholder withſtood them, they killed him. Thus they dealt with all them that dwelled at *Jeruſalem*, till the Victuals in the Town was all ſpent, that Men began

gan to seek Dung and even Man's Excrements to eat, by which means much of the People died for Hunger. Whosoever at that time could get any Herbs or Roots, Mice, Serpents, or other creeping Worms (whatsoever they were) to eat, he was counted happy, because he had found Meat to sustain and save his Life withal, in that hard Famine and terrible Hunger. Moreover, whosoever had any Corn in store that no Man knew of, he was afraid to send it to the Mill, or bake it, because of the Wickedness of the Seditious, lest they should take away from them their Sustenance; wherefore many did eat the dry Corn unground in their Cellars privily.

At that time also were many exceeding rich Men in *Jerusalem*, which stole Meat one from another, so that the Father snatched Meat from the Son, and the Son from the Father; the Mother snatch'd from her Children, the Children likewise from their Mother; and such as fled out of the Gates, or otherwise, let themselves down over the Walls in the Night season; who being suspected to be the Seditious Persons, the *Romans* killed them without. This Evil therefore and Distress encreased so long, that the People had devoured all that ever crept on the Earth, from the Mouse to the Spider, from the Newt to the Weesel; whereby a most grievous Pestilence followed, that innumerable of the People of the Land died, and there was no Man to bury them.

When they chanced to find any dead Horses, or other Beast in the Town, a Man should see many *Israelites* strive and fight for it; in all

points like to famished Ravens lighting upon a dead Carkass, so that in such Contentions very many were slain. Therefore when divers Men, with their Wives and Children, gat out of the City to gather Herbs to eat, and chanced among the *Romans*, the *Romans* laid hold of the little Children and killed them; saying, We will dispatch these, lest when they grow once to Man's Estate, they make War upon us as their Fathers do at this day. So many as came out of the Gates of the City now and then, the *Romans* killed and hanged them upon Gallowses, over against the Gates of *Jerusalem*, to the number of Five hundred. After the same manner *Schimeon*, *Jehochanan*, and *Eleasar* dealt with those *Romans*, whom they could by any train catch, and hanged them up upon the Walls. Whosoever also they could perceive would flee unto the *Romans*, they hanged them likewise over the Walls to the number of 500. But *Titus* gave Commandment to all his Soldiers, That no Man, upon pain of death, should kill any of them that fled out of *Jerusalem*. For he took pity of the *Israelites*, and ceased not to speak friendly and lovingly to the *Jerusalemites*; so that he went yet once again to the Walls, and spake unto the *Jews* in this sort.

Hear, I beseech you, the Counsel of *Joseph*, and come unto me that you may live, and not perish utterly. Spare your People: Why will you oppress them vexed with Hunger, Thirst, Pestilence, and Besieging? But the Seditious hearing *Titus* speak, were wonderfully incensed, and intended to add mischief upon mischief, handling yet more cruelly the People of God. Moreover, they rail

rail at *Titus* to provoke him to Anger, that he might leave off ſpeaking to the People, which had now almoſt loſt their Obedience and Fear of the Seditious.

Wherefore the Seditious ſpeak unto the *Romans*, It is better for us to die with Hunger, and to be killed in this Affliction, ſo to come to the Bliſs and Light we hope for, than to live and ſee the moſt Holy Temple of God defiled and deſtroyed. When *Titus* ſaw this, he commanded an Iron Ram to be ſet to the Wall to batter it, that he might deliver thoſe poor Wretches out of *Schimeon*, *Eleaſar*, and *Jehochanan*'s Hands, who held them in as Captives.

At the ſame time as they erected that Engine to the Wall, it happened there was in the Camp a certain young Man whoſe name was *Memaganim*, Son of *Antiochus* of *Macedonia*, one of the Kings of the *Græcians*, who came at *Veſpaſian*'s Commandment to aid *Titus*. The ſame young Man was very Swift, a good Runner, and a hardy Soldier, but he lacked Diſcretion. He came to *Titus* and ſaid, I cannot but marvel at thy Soldiers that vanquiſh all Nations, and dare not ſet upon the *Jews* to kill them.

Titus hearing the young King ſay ſo, ſmiled and ſaid, How chances it, that being of this Judgment, thou armeſt not thy ſelf, and makeſt thee ready to do like as thou ſayeſt? Why draweſt thou not out thy Sword, to declare thy Manhood upon them?

Wherefore the young King encouraged himſelf, and called together all his *Macedonian* Soldiers, then approached to the *Jews*, and began skir-

skirmiſh with them, ſhooting with their Bows and Arrows apace. But at length the *Jews* handled them, that not one of the *Macedonians* eſcaped, ſave only the young King, which by his good footman-ſhip and ſwift-running, gat away and returned to *Titus*.

This *Memaganim* was of the Kindred of *Alexander* the Great, King of *Macedonia*, which had the Dominion of the whole World, and whom all Nations and People ſtood in awe of. *Joſephus* the Prieſt demanded of him whoſe Son he was? He anſwered, I came of the Seed of *Alexander*, I am the Tenth from him. *Joſeph* ſaid, It may well be as thou haſt ſaid, that thou art of the Succeſſion of *Alexander*, for the valiantneſs of thy Heart that thou haſt ſhewed, declare no leſs; howbeit, thou ſhalt underſtand that the *Romans* have done wiſely to abſtain from the Aſſault at this time, becauſe they knew they ſhould have to do with a moſt valiant Nation, which thou having ſo well tried, mayeſt report and teſtifie when thou art asked the queſtion.

After this, *Titus* divided his whole Army, and layed them privily in Ambuſhes round about the Walls. He prepared moreover Rams of Iron to batter the Walls. Of theſe Four, one he planted upon the ſide of the place called *Antochia*; the Engine was thirty Cubits long. The ſame Night Captain *Jehochanan* with his Company iſſued forth, and undermined the Ground under the Wheels of the Waggons that bare the Rams, putting pitched Boards, Oiled, and done over with Brimſtone, in the Trenches under the Wheels; and under the Boards they ſpread Leather,

which

which likewiſe was ſmeared and done over with Pitch, Oil and Brimſtone.

Then they ſet fire upon the Boards, which burnt till they came to the Feet of the Rams: and they being ſet on fire and burnt, the Engines fell upon the Watch that was appointed to keep it, being aſleep, and killed them. Whereat the *Romans* were much diſmayed, and ſaid, It is not poſſible we ſhould aſſault this City hereafter, for they have burnt all our Engines of War, wherewith we have ſubdued all other Kingdoms; ſo that now of 50 Iron Rams we brought with us, we have but ſix left, and the Seditious *Jews* have burnt three of them, what ſhall we now do? How ſhall we batter the Walls hereafter? The *Jews* upon the Walls hearing their words, flouted them, and laugh'd them to ſcorn. Wherefore *Titus* incenſed with Anger, commanded the other three Rams to be addreſſed in the place of thoſe which were burnt. In the mean ſeaſon, while the *Romans* were at work, four young Men moved with great Zeal, whoſe Names were, firſt *Theopatius Galileus*, the ſecond *Magarus Chebronita*, the third *Jerminus Schomronita*, the fourth *Arius Jeroſolymita*; theſe all armed, iſſued out into the Camp of the *Romans*, that then ſtood about their three Engines and Iron Rams, deviſing how to batter the Walls of the City, ſome of whom theſe Men killed, the other fled. Then two of them ſtood at defence to keep off all thoſe that approached nigh the Engines, while the other two, *Jeroſomilya*, and *Schomronita* daubed the Timber with a certain Matter which they had prepared to make it take fire, and ſtraightway ſet fire on them,

ſo

ſo that ſuddenly the Rams were on a light fire. Then they all four joining together, withſtood the *Romans*, that they ſhould not come at the Engines to quench the Fire. Shortly the Rams fell down, and the *Romans* ſtood aloof, hurling Stones and ſhooting thick at them: for they were afraid to come nigh them, becauſe of their great fierceneſs, although they were Three thouſand Men that kept the Rams. Yea, theſe Four ſet nothing by them, nor yet ever went off the Ground till the Rams were clean burnt up, ſhot the *Romans* never ſo thick at them. *Titus* hearing the Valiantneſs of theſe young Men, and the harms they had done unto the *Romans*, made ſpeed with his whole Hoſt to ſave the Rams from the fire, and to apprehend thoſe young Men. Then forthwith iſſued out *Schimeon*, *Jehochanan*, and *Eleazar*, Captains of the Seditious, with their Soldiers, ſounding their Trumpets, and made the *Romans* retire, that they could not come nigh the fire, and ſo reſcued the four young Men from the *Romans*, that had environed them round about.

In that Skirmiſh were killed Ten thouſand and Five hundred Men. Then gathered together all the whole Army of the *Romans* to aſſault the *Jews* at once, approaching hard to the Walls of *Jeruſalem*, where they cried unto the *Jews*, ſaying, What, are you Oxen or Goats, that you fight on this faſhion upon the Walls? Will you be taken in the midſt of the City, like as Oxen and Goats are taken in their Folds? If ye be Men, come forth and let us try our manhood here in this Plain. But you by ſtealth and at unawares ſet upon them that keep our Engines,

gines, ſnatching them up like as it were Wolves ſhould ſnatch Sheep, then run away into the Town, as the Wolves run into the Wood. If there be any Manhood in you, behold we are ready here, come forth to us, ſo many for ſo many, and then we ſhall ſee what end will come thereof. When the Captains of the Seditious heard that, they ſpake unto the Warriors that were in *Jeruſalem*, Which of you will go out with us to theſe Dogs, to ſhew our force and ſtomach, for the Sanctuary and City of the Lord? Then five hundred tall Fellows of their own accord iſſued out upon the *Romans* ſuddenly, and ſlew Eight thouſand Men, and compelled the reſt to retreat from the Walls. The *Romans* then felt what Valiantneſs the *Jews* had, for the *Romans* were in number Forty thouſand fighting Men, and the *Jews* were only Five hundred, whereof not one of them was killed at that Skirmiſh.

The *Romans* afar off ſhot at the *Jews*, and hurled Stones; to whom the *Jews* ſaid, Come hither to us, are you not they that called us forth, and provoked us to come to you? why come you not now nearer? you go about to drive us away with Arrows and Stones; what do you think us to be Dogs, and that we are afraid of your Stones? Are we not Men? yea, we are your Maſters and Betters, for you run away from us as Servants flee from their Maſters, when they follow them to beat them. *Titus* ſeeing his Army to be part of them fled, and part to be ſlain, he cried to his People, ſaying, Is it not a ſhame for you, ye *Romans*, and a wonderful great diſhonour, to flee from the *Jews*, ſo hunger-beaten, famiſhed, almoſt dead for Thirſt, and beſieged? Alas, how ſhall ye put away this

this your Rebuke and Ignominy? When as all Nations which heretofore ye have moſt valiantly ſubdued, ſhall hear that ye flee from theſe dead *Jews*, whoſe whole Land we have in poſſeſſion; ſo that they have nothing left but this only Town, which we have ſo battered, that they have but one only Wall to defend themſelves. Beſides this, they are very few, we are innumerable; they have no Nation to aid them, we help of all Lands; Why then do ye flee from their ſight, like as ſmall impotent Birds flee from the Eagle? What though the *Jews* vow and hazard themſelves deſperately for their Temple and Land, why do you not the ſame alſo in theſe Wars, to get you a Renown of Valiantneſs?

But the *Jews* prevailed that day, and had the upper-hand; wherefore they returned into the Town with great Glory, having put the *Romans* to ſo great a Foil. *Titus* commanded his to addreſs and prepare the other two Rams that were left to batter the Walls of *Jeruſalem* withal: Wherefore the *Roman* Carpenters caſt a Trench, to prepare and ſet up the Rams in ſuch places as *Titus* had aſſigned them.

The *Jews* were aware of it well enough, but winked at the matter as yet, until they had planted the Maſter-beams between the Standing-Poſts. So when the Work was finiſhed, even to the hanging up of the Engines betwixt the Standing-Poſts to ſhake the Wall withal, the *Romans* being ſecure and void of Care, nothing miſtruſting that the *Jews* would ſtir, becauſe they had been quiet a few Nights, and never iſſued forth of the City: upon a certain Night, a pretty while before Day, the three prin-

principal Captains of the Seditious, came and caſt their Heads together, to deviſe what they ſhould do. *Eleazar* gave this Counſel, and ſaid, You two the laſt time iſſued out, and burnt three Rams, and got you Renown, and I kept the Gates the while; now keep ye the Gates, and I will iſſue out with my Men againſt the *Romans* to get me a Name alſo.

The other anſwered, Go then on God's Name unto them, the Lord God of the Sanctuary which is in *Jeruſalem* ſhall be preſent with thee, but beware thou be not ſlain, and in any wiſe thou be not taken alive: To whom he anſwered, The Lord God ſhall keep me; for upon the truſt of the Righteouſneſs of my Father *Ananias* the High-Prieſt, and his ſincere Service unto God, I will ſet upon them.

Eleazar therefore choſe 100 valiant Soldiers, and with them he iſſued out of the Town before day: The ſame Night the *Romans* had made fires about their Engines where they watched, becauſe of the cold: The Artificers and Soldiers that kept the Watch and Ward about the *Romans*, were in number a Hundred and Fifty. The day was the 27th of the Month of *September*, which was the Ninth Month that *Titus* had beſieged *Jeruſalem*. *Eleazar* and his Company thus being iſſued out, came and found ſome of the *Romans* ſnorting about the Fires, others Watching in their Wards, and killed them all, that not one remained. Then ſome of *Eleazar*'s Company ſet Fire upon the Rams, burnt the Standing-Poſts, Ropes, Chains; and other Inſtruments for War; the Artificers that were there

there, they apprehended alive and burnt them, ſo that no Man eſcaped.

When it was day, *Titus* obſerved the Smoak of the Fire mounting up very foul, and ſtinking of the Wood and Men together, he drew towards the place therefore with his Hoſt, to ſee what the matter was: *Eleaſar* in the mean ſeaſon, and his Companions took, as they might get, every Man a piece of the Engines out of the Fire, or ſome of their Heads that they had killed, and returned with great Joy; flouting the *Romans*, and laughing them to ſcorn by the way, till they came to the Gates of *Jeruſalem*, where they were received of *Schimeon* and *Jehochanan* with great Honour.

Soon after this, came many Soldiers and great Bands of Men out of all Nations, that were ſubject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what hapned him in that Siege, the ſtoutneſs of the *Jews*, and how they had annoyed many ways the *Roman* Army; adding moreover, and asking them, Did you ever ſee Four Men withſtand Ten thouſand and five hundred, ſo that they being all together, could neither overthrow them nor take them Priſoners; but the Four ſlew them, like as it had been tops of Cucumbers ſmitten off with moſt ſharp Swords: When they heard this, they wondred all very much. Then *Titus* ſpake unto his Hoſt, and to them which were newly repaired unto him, to ſhew their Advice and beſt Counſel what was to be done, Leſt we ſhould be aſhamed (ſaith he) before all them that ſhall hereafter hear of our Wars.

The Graveſt and moſt Ancient of the Nations

ons that were newly come to his Aid, anſwered, If it pleaſe your Majeſty, let the *Romans* breathe a while and take their Reſt, which are now wearied with the ſundry Battles of the *Jews*, and we, who are not ſo broken with Labour, but freſh and luſty, ſhall try what the *Jews* can do; we cannot think that they are able to withſtand ſo great a Multitude.

But the Princes of the *Romans* deſired *Titus* that he ſhould not permit them this, leſt he ſhould encreaſe their own Sorrows, if peradventure they ſhould be diſcomfited (ſay they) of the *Jews*, and the Matter redound unto their own Shame. For if we which are acquainted with them, and know their manner of fight, cannot ſuſtain their Violence, how ſhall they do it that never had proof of the ſtrength and force of the *Jews?* They ſhall be to them like Hyſſop which grows upon the Walls, in compariſon of the Cedar-Trees of *Libanus.*

The other ſaid, nay, they ſhould do well enough with them. And they urged *Titus* ſo inſtantly, that they conſtrained him to grant them their Deſire. Then *Titus* gave them leave to ſet upon the *Jews*, thinking with himſelf, peradventure the *Jews* may be put to the worſe of theſe Men that will fight without fear, not knowing the Force of the *Jews:* For the *Romans* that have had tryal of their Strength, fight fearfully and warily. So the Lords of the ſtrange Nations, choſe out of their Armies Eighty thouſand Men; Ten thouſand *Macedonians*, Twenty thouſand *Britains*, Five thouſand *Aramites*, Ten thouſand *Africans*, Ten thouſand valiant *Burgundians*, Five thouſand *Redarans*; laſt of

all, ten thousand *Persians* and *Chaldeans*. These therefore went into the Plain which is by the Sepulchre of *Jehochanan* the High Priest, and from thence made an Assault upon the *Jews* that were upon the Walls, setting up their Scaling-Ladders. *Jehochanan* said to *Schimeon* and *Eleasar*, his two Companions, If you think good I will issue forth, and skirmish with these uncircumcis'd, to let them see what I can do. *Schimeon* answered, Let two of us do it, and the third keep the Gates and Walls, for thou alone art able to do nothing against them, they are so many. *Eleasar* allowed this Advice, offering himself to bear *Jehochanan* Company. *Schimeon* bad them go, saying, The Lord of the Sanctuary give them into your Hands, and deal not with you at this time according to your Works.

Then *Jehochanan* and *Eleasar* issued with One thousand five hundred good Men of War, the ninth Day of the Month *Tebeth*, which was the tenth Month that *Titus* had besieged *Jerusalem*, and overthrew of the *Gentiles* of that Host Fifty seven thousand and five hundred Men, besides Three thousand whom they took Prisoners: But of the *Jews* were no more slain in that Fight than only Seven, whose Bodies with much Rejoycing and great Triumph they carried with them into the Town, and buried them there, lest peradventure the uncircumcised should have misordered them. The *Gentiles* that were left, with great Shame and Dishonour returned unto *Titus*, who reprehended them because they would not believe the *Romans*. The next day following, the *Jews* brought forth the Three thousand Nobles and Gentlemen that they had taken Prisoners,

Prisoners, and plucked out of every one of them an Eye, and cut off every Man the one Hand, after sent them back with shame and reproach to *Titus*'s Camp.

Then *Titus* consulted with all his Princes what were best to do with the *Israelites*; and when every Man had said his Mind, he liked never a Man's Counsel, but said unto them, Well, I have devised this with my self, which I will follow, and no Man shall bring me from my purpose: We will keep the Siege without any Assault or Skirmish; for their Victuals failed them long ago, and so they shall be famished. Besides this, when they shall see us cease to fight with them, they will fall at variance amongst themselves, and kill one another.

This Counsel was thought good of all *Titus*'s Princes, wherefore they besieged the Town as *Titus* had commanded, and closed up all the ways of the City round about, lest the *Jews* should, as they had done before, come upon them unawares. They appointed moreover Watch day and night, to take heed that no Man should come out of the Town to gather Herbs for their sustenance.

Then encreased the Hunger in *Jerusalem*, which if it had not been so grievous, the City had never been won: for the Soldiers of the Town were lighter than Eagles, and fiercer than Lions. There died therefore of the Famine wonderful many of the *Jerusalemites*, so that the *Jews* could not find place to bury them in, they were so many in every place of the Town. Many cast their dead Folks into their Wells, and tumbled afterwards in themselves and died. Many also made themselves Graves, and went into them alive, where they tarried day and

night and died unmourned for: For all Mourning and accuſtomed Lamentation for the Dead was left off, becauſe of the unmeaſurable Famine, which was ſo great that it cannot be told, and I cannot relate the thouſandth part of the Miſchief that follow'd of the Hunger. *Titus* ſeeing the innumerable Carkaſſes of the Dead that were caſt into the Brook *Cedron* like Dung, was wonderfully amazed with fear, and ſtretched out his Hands towards Heaven, ſaying, *Lord God of Heaven and Earth, whom the* Iſraelites *believe in, cleanſe me from this Sin, which ſurely I am not the Cauſe of: For I required Peace of them, but they refuſed it, and they themſelves are the Cauſe of this Miſchief, they have ſinned againſt their own Souls and Lives: I beſeech thee impute it not to me for a Sin, that the* Jews *die on this manner.*

At that time, certain wicked Perſons of *Jeruſalem* ſlander'd *Amittai* the Prieſt falſly, ſaying to Captain *Schimeon*, Behold, *Amittai* the Prieſt, which did let thee into the City, goeth about to flee to the Tents of the *Romans*; thou haſt Experience of his great Wit and Wiſdom, how he alſo knoweth all the ſecret Ways into the Town, Temple and Sanctuary, and who can tell whether he will bring the *Romans* ſome night at midnight into the City? Therefore *Schimeon* ſent certain to fetch *Amittai* and his four Sons unto him.

They that were ſent, brought *Amittai* and but Three of his Sons, for one was fled to the *Romans*, and came to *Joſeph*. When *Amittai* with the other were brought to *Schimeon*'s Preſence, he beſought him he might not live, but be put to death by and by, leſt (ſaith he) I ſhould live to ſee the death of my Children. But *Schimeon* was hard-hearted, and

and would not be entreated: for it was God's Will that *Amittai* should be punished, because he was the bringer of *Schimeon* into *Jerusalem*; and therefore fell he into his Hands, which for good rewarded him with Evil. *Schimeon* commanded a sort of Murderers to place *Amittai* upon the Walls, in the sight of the *Romans*, and said unto him, Seest thou, *Amittai*? Why do not the *Romans* deliver and rescue thee out of my Hands; thee, I say, which wouldest have fled away unto them. *Amittai* answered nothing to this, but still besought him before his death, he might kiss his Sons, and bid them farewel; but *Schimeon* utterly denied him.

Wherefore *Amittai* wept aloud, saying to his Sons, I brought (dear Children) I brought this Thief into this Town, wherefore I am counted now for a Thief my self: All the Mischief which is come upon me, and you, it is mine own doing, because I have brought this seditious Villain into this holy City: I thought then, peradventure he will be a help to the Town, but it is proved contrary: For he hath been a most cruel Enemy to the same. It was not enough for us to keep one seditious Person, *Jehochanan*, I mean, which took unto him *Eleazar*, the first Beginner of Sedition; but I must bring in also this wicked *Schimeon*, which is joyned to our Foes to destroy us. Indeed I never brought him in for any love that I bare unto him, but all the Priests, and the whole Multitude of the People sent me to fetch him; notwithstanding I am worthy of this Judgment of God, because I took upon me such an Embassage.

What should I speak of thee, thou most wicked *Schimeon*, for whithersoever thou turnest thee,

thou bringeſt all things out of Frame: I indeed, thou dealeſt juſtly with me, becauſe I have ſinned unto God, to his People, and his City, in that I have brought thee in, to be a Plague to it; wherefore I am worthy to be ſtoned. Notwithſtanding, it had been thy part, thou wicked Murderer, to deliver me and my Sons from the Hands of the other Seditious, for I have done good: Howbeit our God will not alter, nor change his Judgment, which is, that I ſhould fall into the Sword of thy Hand, for that I made thee to enter into this City, when I offended God grievouſly. If I had purpoſed to flee unto the *Romans*, could I not have done it before I brought in thee? for at that time bearedſt thou no Rule over us, and before we called in thee, *Jebochanan*, with his Sedition, was an Offence to the City: Wherefore we perſwaded all the Ancients of the Town, that thou ſhouldſt be an Aid unto us, to drive out our Foes, but thou in whom we put our Truſt art become our Enemy: yea, thou haſt been worſe than they, for the other put Men to death privily, but thou doſt it openly. Who is he that hath ſtrengthned the Power of the *Romans*? Art not thou he which hath killed the Soldiers of God in the midſt of the City of *Jeruſalem*? For few have been ſlain without. *Titus* would have made Peace with us, taking pity upon us, but thou didſt lett and hinder it, every day moving new Wars, and ſtirring new Battles.

Titus gave charge to his Soldiers, to lay no hand upon the Temple; but thou haſt polluted and defiled the Temple of the Lord, ſhedding Blood without meaſure in the midſt thereof. *Titus* went back from us upon the Holy Day of the Lord, and

and ceaſed from fighting, ſaying, Go and obſerve your Holy Feaſts in Peace: but thou unhalloweſt the Feaſts of the Lord, and putteſt out the continual Fire with innocent Blood. All theſe Evils which thou haſt committed (thou Murderer) are imputed unto me, becauſe I brought thee into the Town: Now therefore this Vengeance is appointed to mine age by the Lord God, and by thy Hands ſhall I go to my Grave with Sorrow, becauſe I by my fooliſhneſs was an Actor in this Miſchief that is wrought by thee. Albeit now, thou wicked *Schimeon*, in this that thou killeſt me, ere that mine Eyes may ſee the burning of the Temple, it pleaſeth me very well. But what needeſt thou, Murderer, to put my Sons to death before my Face? Why doſt thou not ſpare mine Age? Would God that as I ſhall not ſee the burning of the Temple, ſo alſo I might not ſee the Blood of my Children ſhed before my Face. But what ſhall I do, when God hath delivered me into the Hands of a moſt wicked Man? We that were the Ancients of *Jeruſalem*, abhorred *Jehochanan*, becauſe he murdered old Men, without all reverence, but he ſlew no young Men; thou deſtroyed Old and Young, Great and Small, without any Pity or Mercy. *Jehochanan* mourned for the Dead, and buried them alſo, but thou playeſt upon Inſtruments at their Burials, ſingeſt to the Lute and ſoundeſt the Trumpet.

Then ſpake he to *Schimeon*'s Servant, who was ready with his Sword in his Hand, and an Ax to kill him, and to cut off his Head; ſaying, Go to now, and execute *Schimeon* thy Maſter's Commandment; Behead the Sons in the ſight of their Father, and let me hear the Voice of thy Cruelty in my Sons,

which notwithstanding I forgive thee, for as I shall hear and see that against my Will; so, I dare say, thou killest them not willingly. Would God that *Schimeon* would suffer me to kiss my Sons, and whiles I am yet living, to embrace them ere they die. But thou, gentle Minister, in one thing shew thy Pity toward me, that when thou hast put my Sons and me to Execution, separate not our Bodies, neither lay their Corps asunder from mine, but so that my Body may lie uppermost and cover theirs, to defend them from the Fowls of the Air, lest they devour my Sons Bodies; for it may so come to pass, that they may be buried: I beseech thee also, that my Mouth and Lips, when I am dead, may touch my Sons Faces, that so I may both embrace and kiss them.

But what do I delay, or linger any longer, seeing the Enemies deny me this, to kiss them whiles we are yet alive? See thou therefore that our Bodies be not severed; and if *Schimeon* will not permit this, that our Bodies may be joyned in this World, yet can he not lett our Souls to be joyned; for after I shall be once dead, I doubt not but I shall see the Light of the Lord. His Sons hearing their Father's Words, began to weep very sore with their Father, who said unto them, Alas! my Sons! Why weep ye? What avails Tears? Why do ye not rather go before me, and I will follow as I may? For what should I do now, seeing God hath given me into the Hands of a most cruel Tyrant, who spareth neither mine Age, nor Youth? But I trust we shall live together in the Light of the Lord. And although I cannot be suffered now to see you enough, yet when we shall come

thither,

thither, we ſhall be ſatisfied with beholding one another.

Go ye therefore, my dear Sons, and prepare us a Place: O that I might go before you, the Lord knoweth I would do it gladly. But ye, my Sons, marvel not at this that is chanced unto us, for it is no new thing. The like hapned before this, in the time of the *Chaſmonamites*, when as *Antiochus* by his Wickedneſs put to death the Seven Brethren, young Men, in the ſight of their Mother, which was a righteous and godly Woman, who chanced to find this Mercy at the Lord's Hands, that ſhe might kiſs her Sons and embrace them, as they alſo kiſt one another before they died. Although they were put to death by the cruelty of the uncircumciſed King of the *Macedonians*; yet obtained they that, which is denied at this Day to us that are put to death by *Schimeon*, who hath the name of an *Iſraelite*, who beareth alſo the Covenant of our Father *Abraham* in his Fleſh. And would to God that we might live in their Inn or Place of Reſt, which albeit it will not be granted, yet we ſhall be their Neighbours, ſeeing that we alſo die for the Law of the Lord.

Therefore be of good Comfort (my Sons) and lament not for my ſake: For I judge this my Miſery eaſier, and not ſo great as the Calamity of *Zedechiah*, whoſe Sons were firſt killed, then his Eyes put out by the Kings of *Chaldea*, and he lived many Years after; we are ſo much the more happy, in my Mind, becauſe we ſhall die together.

Then ſaid *Amittai* to *Schimeon*'s Servant which ſhould kill him, Make ſpeed, I pray thee, and kill me firſt before my Children die, then after kill them alſo;

alſo; that we may die together, for it is more expedient for us, than to ſee the Temple of the Lord turned into a Butchery or Slaughter-Houſe to ſlay Men in.

After he cryed to God, ſaying, I beſeech thee O Lord God moſt High, which dwelleſt in the Higheſt, judge this *Schimeon* according to his Works, reward him according to his Deſervings; for thou art the God Almighty and dreadful. Let not this Deſtroyer die therefore among the People of thy Paſture: but that his Death may be ſevered from the death of other Men. Let him die a horrible and ſudden Death. Let him have no time to confeſs his Sins, and to return himſelf to thee, that thou mayeſt receive him (for thou wert wont to receive them which turn to thee by Repentance:) for he is not worthy of Repentance, which hath ſpoiled and waſted many godly Things in thy Temple; beſides that, hath murdered moſt holy Men in the ſame.

To the intent therefore that thy Judgments may be declared in him, I beſeech thee make him to be taken Captive of his Enemies, together with his Wife, Children and Family, and all that ever love him. Neither give unto his Soul any part with the People of God; nor let his Portion be with the juſt Men in the Sanctuary; for he is unworthy of them, becauſe he hath not only ſinned himſelf, but hath cauſed *Iſrael* to ſin. Wherefore let his Judgment and Sentence go forth from thy ſight, that he may ſee his Wife, Children, and his whole Houſe, led into Captivity and Bondage before his Face. Afterward let him die a ſtrange death, ſuch as never Man heard of; Let him be killed by moſt

cruel

cruel Men, which when they have ſmitten him, nay after Quarter him alſo whilſt he is yet alive, and that he may ſee his Children go into Bondage. Let him alſo be a Curſe before all that ſhall ſee him. Moreover, Let him perceive that my Words and Deſtiny is better than his, when as I go unto Thee, in that great Light which he ſhall be deprived of.

After theſe words, *Amittai* ſaid to the Servant, who was appointed to kill him: I beſeech thee, Let me find ſo much favour at thy Hands, that when thou haſt ſlain my Sons, thou wouldſt kill me with the ſame Sword, while it is yet wet with the Blood of my Sons, that our Blood may be mingled; and this may be a Recreation to my Soul. Kill me alſo in the ſight of the *Romans*, that they may avenge me and my Sons upon this moſt cruel *Schimeon*; they ſhall be Witneſſes againſt him, that I was not their Friend. But would God my Affairs were all in that ſtate as they were before; for then ſhould they perceive me to be an Enemy of *Schimeon*'s, and a Friend of theirs. Would God I had withſtood *Schimeon* at the firſt earneſtly, as I made War upon the *Romans*, that I might have averted his Cruelty from the People of God. When he had ſaid all theſe things, he prayed before God Almighty, ſaying, *O God which dwelleſt in the Higheſt, thou only art moſt mighty and fearful, open now the Eyes of thy Judgments, conſider and judge betwixt me and ſeditious* Schimeon, *whoſe Malice is become unmeaſurable upon the People of God, that he which ſheddeſt the Blood of them that fear thee in the midſt of the Temple, may be rebuked of thee with Rebukings according to his Works: make ſpeedy Vengeance and prolong not, and*

that

that for the death ſake of thy Saints; for thy Judgments are Judgments of Truth.

Then *Schimeon* gave Commandment to Four Cutthroats of his, that three of them ſhould kill *Amittai*'s three Sons before their Father's Face, and the Fourth ſhould kill *Amittai* himſelf, and ſo the Blood of the Sons was mixt with the Blood of their Father. Afterward *Schimeon*'s Servant took the Body of *Amittai*, and laid it upon the Bodies of his Sons, as his deſire was, then tumbled them over the Walls. After that, *Schimeon* commanded that *Canachus* the High-Prieſt ſhould be put to death, whoſe Body was caſt to the Bodies of *Amittai* and his Sons.

Ariſtus alſo the Scribe, one of the noble Men of *Jeruſalem*, was killed at the ſame time, and ten juſt Men more of his Kindred and Houſe, becauſe they mourned for the Death of *Ariſtus*. It happened while *Schimeon* was killing of thoſe Ten, certain ſubſtantial rich Men paſſed by, and were wonderfully amazed when they ſaw the thing, ſaying one to another, How long will God ſuffer the Malice of *Schimeon*, and will not ſearch out the Blood of juſt Men, nor revenge them? Certain ſeditious Perſons hearing this, told it unto *Schimeon*, who commanded them to be apprehended and murdered the ſame day.

After this, there paſſed by Eleven of the noble Men of *Jeruſalem*, which ſeeing Forty two Innocents to be put to death by *Schimeon*, they lift up their Eyes to the Heavens, and ſaid, *O Lord God of* Iſrael, *How long wilt thou hold thine Hand, and not execute thine Anger againſt theſe Tranſgreſſors of thy Will?* Which when *Schimeon* heard of, he commanded them

hem to be apprehended, and killed them with his wn hand.

Eleazar the Son of *Anani* the Prieſt, ſeeing the Malice and Wickedneſs of *Schimeon* to be great, and hat he deſtroyed the juſt and godly Men of the Ci-y, and that there was no hope left, he betook him-elf to the Tower of *Jeruſalem*, remained in it, and ept it with his. *Jehudas* alſo, a Captain over a houſand Men, which kept a Turret that *Schimeon* ad made to put juſt and good Men in, got him up-n the top of the Walls, and cried to the *Romans*, f peradventure they would deliver him, and the reſt hat were in *Jeruſalem*. Wherefore he went about o eſcape with his own thouſand Men that he had vith him, and came towards the *Romans*: But the *Romans* truſted them not, thinking he had ſpoken his for Deceit, wherefore they came not to help im. *Schimeon* upon this killed *Jehudas*, and the houſand Men which he had with him, and com-nanded their Bodies to be tumbled over the Walls, n the ſight of the *Romans*.

Then *Schimeon* cried to the Princes and Captains f the *Romans*, ſaying, Lo, theſe are *Jehudas*'s Com-any, theſe would have come forth unto you, take heir Carcaſſes to you, and revive them again if you an, or elſe deliver the reſt which yet live, out of ur hands.

Gorion the Prieſt, Father of *Joſeph* the Prieſt, who wrote this Book to the *Iſraelites*, was at that time n Bonds and Priſon, in a certain Turret, a Man of reat Age, being an Hundred and thirty, and no Man could come unto him, nor from him; *Joſeph* herefore went to the Turret where his Father was ept, to underſtand how he did. He beheld alſo

the

the Turret afar off, if he might espy his Father, and comfort him. And as he passed by looking up to the Turret, the Seditious hurled a Stone at him, which hit him on the Head, that it overthrew him. The Seditious seeing *Joseph* cast out of his Chariot, determined to go down unto him; but when *Titus* had knowledge thereof, he sent a great Strength to help him up again, and to defend him, that his Enemies did him no harm.

The Seditious going about to take *Joseph*, sounded a Trumpet very loud, which when *Joseph*'s Mother that was kept in *Schimeon*'s House heard, being now 87 Years of Age, asked what was the cause of the hurly-burly; they told her, that the Seditious issued out at that shout against *Joseph* to take him: when she heard that, by and by she run out of the House that she was kept in, and climbed up the Walls, as lustily as though she had been a young Girl of 14 Years old, tore her Hair, and cried out, weeping, and saying before all them that were present, Is my hope then come to this? Could I ever have looked that I should have over-lived my Son, and that I should not be suffered to see him, and to bury him? I had trusted he should have buried me, and that should have been a Help to me in mine Age; and when my whole Family by the Seditious was almost made away, and extinguished, yet I say, this shall comfort me. Now therefore what shall I do, when I have none left to comfort me, of all my Children that I bare? for between the Seditious and the *Gentiles* our Enemies, they have slain 18 Sons that I had; and what shall I do now from henceforth, but covet Death? for I desire not to live now any longer. And how should I receive ony Consolation when

when I see my Son dead, and I cannot bury him? Lord! that I might die by and by, for I cannot live any longer since my Son *Joseph* is now dead.

She went up yet further upon the Walls, till she came to the Turret where her Husband was in Prison, and stretched out her Hands towards Heaven, crying with loud Voice, O my Son *Joseph*, my Son, where art thou? come and speak unto me, and Comfort me. The Seditious hearing her, laught her to scorn, but the *Romans* when they heard her, and understood by *Joseph* that it was his Mother, they wept and lamented her case, and many of the *Jews* also that were in *Jerusalem*; but they were fain to refrain it, lest they should be perceived of *Schimeon*'s cruel Cut-throats.

Then *Joseph*'s Mother said to the Seditious that were with her upon the Walls, why do ye not kill me also, which bare *Joseph* my Son, and nurst him with these Breasts? Ye Enemies of the Lord have murdered him with other just Men; why kill ye not me also? God be Judge betwixt me and you, who have killed my Son guiltless. The Seditious answered her, Canst not thou, if thou list, tumble down over the Wall and die? We will give thee leave. When thou hast done so, the *Romans* shall take thee up, and bury thee honourably, because that thou art *Joseph*'s Mother who is their Friend. She answered, how shall I do this evil unto my self, to kill my self, and to constrain my Soul to go forth of my Body, before that God doth call it? If I should do so, I should have no hope left in the World to come, for no Body will bury them whom they perceive to have killed themselves.

These, and such like, while she reasoned wisely, the

the Seditious heard, and mocked her: wherefore she wept the more abundantly, so that the *Romans* and some godly Men hearing her Wisdom, could not abstain from weeping.

Joseph when he heard the Voice of his Mother, got on Armour and approached to the Wall, accompanied with most valiant *Romans*, to defend him from the Arrows of the *Jews*, and spake to his Mother.

Fear not, my dear Mother, nor take any thought for me, for I have escaped the Hands of the Seditious, God hath nor suffered me to come into their hands; wherefore I have heard the Words of these wicked Counsellors that advised thee to kill thy self, and thine Answer to them, which before thou gavest them, I knew thou wouldst answer; God forbid, say I, God forbid, that *Joseph*'s Mother and the Wife of *Gorion* should consent to the Counsel of the Wicked. Wherefore, (my dear Mother) be content and bear the Yoak of the Seditious patiently, and humble thy self before them. *Neither strive against the Miseries and Calamities of this time, which thou canst not alter, nor remedy.* For they shall perish, but we shall stand and continue.

There were certain Men of *Jerusalem* at that time, that came to the Gates, overcame the Ward, and got out with their Wives and Children, and so escaped to the *Romans*, because they could no longer abide the Famine, and the Iniquity of the Seditious. They were faithful Citizens, and of great Authority: Whom when *Joseph* heard of, he so prevailed, that *Titus* spared them, and received them to Mercy.

For

For *Joseph* bare witness, and reported of them that they were noble Men of *Jerusalem*; wherefore the *Romans* received them, and gave them Food and Sustenance, but certain of them could not brook nor take it, because of their great Hunger wherewith they had been long pined; and when the Meat descended down into their Bellies, they died straight. Their little Children also, when they saw Bread, they fell upon it, and received it indeed with their Teeth, but they were not able to chew it, and died, holding the Bread between their Teeth.

Titus seeing them die when they tasted the Meat, had Pity and Compassion upon them, and was very sorry, saying unto *Joseph*, What shall I do for thy People, which as soon as they begin to Eat, die straightway? *Joseph* answered, My Lord, I remember I have seen this Experience, that they which fast long, and after would take Meat, first they must drink a little sodden Milk, or else eat of a certain Corn called *Simil*, sodden in Milk, wherewith they strengthen their Bowels before they take Meat; especially such as walked through Wildernesses, whose Bowels were long empty, when they came to Places inhabited and found Meat, they were wont to use this means.

Therefore *Titus* commanded his Men to do as *Joseph* bad them, whereby many of the *Jews* recovered, and many died of the Flux. These *Jews* which escaped thus out *Jerusalem* to the Camps of the *Romans*, had swallowed their Gold and Silver, and precious Stones, to hide them, lest they should be found of the Seditious.

They therefore which recovered and brooked

Meat, when they would satisfie Nature, they went alone out of the Camp, and after sought their Gold and Silver, and precious Stones which were digested in their Excrements, and so did they every day. At length certain *Aramities* and *Arabians*, espying the *Jews* to use this Fashion, told it amongst their Fellows one to another, and made a Conspiracy to lay wait for the *Jews*, and whomsoever they got, they ript their Bellies, to find the Gold and other Jewels which the *Jews* had hid there. And by this means the *Aramites* and *Arabians* had murdered Two thousand *Jews*. But when *Titus* heard of this, he was wonderful wroth, and commanded them to be apprehended that had done this wicked Deed, and to be put to death, whose Goods were given to the *Jews* that remained alive. They that were put to death for this Fact, were Two Thousand *Aramites* and *Arabians* together.

After this, *Titus* espied the Princes and Captains to have decked their Armour with Gold and Silver, some of them also to wear golden Scepters, and some Scepters of Silver, with other Ornaments, upon their Heads; he called them together, and said unto them, Lay away this vain Ostentation, these things are they that provoked the *Aramites* and *Arabians* to work this Wickedness, against these poor miserable *Jews* which fled forth unto us, that they might live under our Protection. The Captains therefore and Princes of the *Romans* hearing *Titus*'s Commandment, were obedient, and straight laid away from them those Ornaments of Gold and Silver. *Titus* also gave Commandment, that the rest of the *Arabians* and the *Aramites* should be banished the Camp, and that no Man hereafter

should

ſhould commit any ſuch heinous Deed againſt the *Jews*. Notwithſtanding, when as any *Aramite* or *Arabian* could get any *Jew* far out of the Camp that no Man might ſee it, he killed him.

Of the *Romans* in the Camp, no Man either did or ſaid any evil unto the *Jews*, ſave certain ungodly Ruffians, which had learned of the *Aramites* and *Arabians* thoſe evil and wicked Pranks: for they alſo, when they chanced to meet with any *Jew* out of the Camp, if there were no Man by, they killed him, and took away his Gold and Silver that lay hid in his Bowels.

When this came to *Titus*'s Ear, he commanded to make Proclamation in this wiſe:

WHoſoever *he be that hath ſeen, heard, or known any thing of this horrible Deed, which is committed of certain* Romans *upon the* Jews, *or whoſoever hath done any ſuch thing himſelf, let him come and make relation unto* Titus; *which, if he do, the Matter ſhall be forgiven him, if not, he ſhall bear the Burthen of his own Wickedneſs, and ſtand at his peril, if any thing be proved againſt him hereafter.*

Therefore certain *Romans* who where conſcious to themſelves that they had committed the Deed, and being afraid of *Titus*, reaſoned with themſelves thus: If we do not confeſs unto him the truth, he will, by his Wiſdom, ſearch out thoſe Offenders, and puniſh them to death: Wherefore truſting unto *Titus*'s words of the Proclamation, they came all whoſoever had either done it himſelf, or known others to do it; and declared it to *Titus*, ſaying, This have I done, This have I known, This was I

acceſſary unto, and have not hitherto made thee privy thereunto. There were of them in number 320 Men, that made this Confeſſion: All thoſe *Titus* commanded to be caſt into hot Ovens, and to be burned. This done, the *Jews* were more ſafe ever after in the *Romans* Camp without any Jeopardy, no Man hurting them either in word or deed; yea, if any *Roman* found a *Jew* abroad wandring, he conducted him gently and peaceably into the Camp.

There was a certain Scribe of *Jeruſalem* at that time, a faithful Man, whoſe Name was *Menachem*, Son of *Seruk* the Scribe, whoſe Anceſtours had ſerved *Eſdras* the Scribe of worthy Memory, in *Babylon*; and being a Keeper of the Eaſt-Gate which was in *Jeruſalem*, upon that ſide towards the Brook *Kidron*, noted the Number of the Dead that were carried forth to burying by that Gate, and found they came to 115 thouſand eight hundred and eight Perſons, which were all of the Nobles and Gentlemen; or at leaſt of the ſubſtantialeſt Men of the *Jews*.

Titus upon a time (*Joſeph* being preſent) asked the queſtion of thoſe Princes of the *Jews* which were fled unto him, ſaying, I charge you upon your Fidelity, to ſhew me how many *Jews* be dead in the Town, ſince the time I beſieged it to this day. They gave him the number therefore, every Man as far as they knew, of the Dead that were carried forth at all the Gates to be buried, and the Sum amounted to 700575, beſides them that every where lay dead in their Houſes and Streets; and beſides them alſo that were ſlain in the Temple, and they that lay here and there unburied: Which when

when *Titus* heard, he marvelled greatly, and said, It is well known to the Lord God of Heaven, that I am not the Cause of these Evils, for I desired to be at Peace with them oftner than once, but the Seditious evermore would have nothing but War, War.

CHAP. III.

AT that time the Hunger began to wax very great in the Town amongst the Seditious, who never lack'd before, for they took it always from other Men by force, till now at length they were distressed with Hunger themselves; so that after they had eaten up all their Horses, they eat also their Dung, and the Leather of the Chariots; neither were there left any green Boughs on the Trees, nor any Herbs, that the Seditious might get to eat.

For the *Romans* had hew'd down all the Trees, and cut down all the Bushes from about *Jerusalem*, by the space of thirteen Miles, so that the whole Field and Territory of *Jerusalem* was spoiled, which heretofore was repleniſhed with marvelously goodly Gardens, and most pleasant Paradises.

After that the *Romans* made up another Iron Ram, very terrible, this they bended against the Walls, to see if there were any Soldiers left in the Town, so stout as they were in times past: When the Captains of the Seditious saw that, they issued out with their Companies against the *Romans*, and slew very many of them in that Skirmish. Wherefore *Titus* said, It is not wisdom to fight with them any more, but rather with the Rams to shake and

batter the Wall, for they have no more but this Wall left, and ſo we may bring our whole Army at once upon them, and ſubdue the Seditious.

This Counſel of *Titus* was liked of all the Princes and People. The Captains of the Seditious miſtruſting what the *Romans* intended, that they would be occupied hereafter in battering the Wall, began to build a Countermure within, over-againſt the place where the *Romans* wrought with their Ram, which was in the Plain by the Tomb of *Jehochanan* the High-Prieſt, for there was none other place beſides, that they might approach unto with their Rams; and there the Rams had made two Breaches in the two other Walls before.

The Seditious made this Countermure, becauſe they were not able to burn the Iron Ram as they had done before, being now almoſt famiſhed, and ſo pin'd away, that they could ſcarce ſtand upon their Legs. For if they had been ſo luſty as they were before, and able to ſet the Engines on fire, the *Romans* were never able to win the Town, but ſhould have been compelled to leave the Aſſault, as they were conſtrained to give over Skirmiſhing and Fighting. On a certain time when the *Romans* fled, the Seditious purſuing and killing many of them, ſaid, The *Romans* will be weary, leave off their Siege, and go their ways, that we may dwell at liberty, and turn to the Lord our God. And when they returned at this time (or at any other time) proſperouſly into the Town, they oppreſſed the People more cruelly, exacting Foot of them, and ſaying, Give us Meat; if ye will not, we will eat your Fleſh, and your Sons. But the *Romans* took Courage to themſelves to fight ſtoutly, and ſaid one to another,

ther; Let us ſtick to it hard, and be valiant in our Fights; it ſhall be a ſhame for us to flee from theſe feeble and hunger-ſtarved *Jews*, which are more like dead Images, than living Perſons. Therefore they began moſt earneſtly to ſet upon the Walls, and to make a Battery; ſuddenly they beat down a great part of that inner Wall which the *Jews* had newly erected, and gave a great Shout, ſaying, *Jeruſalem* is won, we have gotten the Town. But when they looked a little further, they ſaw another Fort raiſed over againſt the *Breach*: Wherefore the *Jews* thorow the Town gave alſo a great Shout, and ſounded their Trumpets, rejoycing that they had another new Countermure for that which was battered down. The ſame was in Captain *Jehochanan*'s Ward. The *Romans* ſeeing the Countermure, and hearing the *Jews* make ſuch Triumphs in the Town, were much aſtonied, all their Joy was daſhed and turned into Damps, ſo that they could not tell what they ſhould do with that ſtubborn People of *Jeruſalem*, which had done them ſuch damages. The *Romans* ſet upon the Town again another way, whom *Titus* willed to remove the Engine, and to bend it to the new Wall, whiles it was yet green and unſettled, ſaying, Let us batter it, and we ſhall ſee it fall by and by, and then ſhall we enter the Town. The *Roman* Captains followed not *Titus*'s Counſel, but ſcaled the Walls which they had battered. The *Jews* therefore defending the Countermure, fought with the *Romans* within the Breach, repulſed them from the Wall and the Town, and ſo having abated much the ſtrength of the *Romans*, returned to their Quarters.

Then ſaid ſome of the *Romans*, We will never be-

ſiege this Town any longer, for we ſhall not be able to get it while we live. And therefore let us break up and depart, before we be all deſtroyed with this Siege; for, except we do ſo, we ſhall be conſumed therein. *Titus* ſeeing his Soldiers to make ſo hard a matter of the winning of the Town, called them all together, and ſaid unto them, Tell me now, ye *Roman* Captains, do ye not know that all War, and other Buſineſſes whatſoever they be, are more hard and require greater diligence in the end than in the beginning? In which whoſo travel, if they faint in the end, do they not labour in vain? Even as your labour ſhall be in vain, if ye give over the Siege now.

Conſider a Ship, when it hath compaſſed the whole Sea, and is now ready to arrive at the Shoar, being troubled with a Tempeſt, if the Mariners ſhould then be negligent, the Ship may be eaſily loſt, and all they which are in it periſh, the Mariners diſappointed of their purpoſe, in that they ſhall not attain to the place which they coveted to come to.

Likewiſe Builders, if they finiſh not their Work, but leave off afore they make an end, is not all their labour loſt and ſpent in vain? Husbandmen alſo, if they Till their Ground and then Sow it with Seed, ſhall they not loſe their Pains, unleſs they will alſo Mow it?

In like manner you have fought very long againſt the City, many valiant Captains and worthy Men have been ſlain, and now you may ſee the ſtrongeſt Walls of the Town are broken and made equal with the Earth, the People your Enemies conſumed with Hunger, Peſtilence and Sword, what ſhall it then avail you all that ever you have done, if you ſlack your Diligence, and will not finiſh the Work of the Siege? Have you not then imployed your Labour in vain?

And

And why ſhould this new Wall ſo diſmay you? Yea, why do you not prepare your ſelves to beat down this new Wall, which yet is ſlenderer than the other Three that ye have caſt down? If ſo be ye would determine to leave off the Siege, had it not been better for you to have done it at the beginning, whiles your Army was yet whole? Now, when as you are few, and your moſt valiant Soldiers are ſlain, why do you not rather chuſe to die than to live?

Did you not once enter this Town in the time of *Nero Cæſar*, and defend the honour of his Name? Now therefore when *Veſpaſian* my Father reigneth, who is not only of greater Power than *Nero*, but alſo more gentle toward you than ever was *Nero*, if you ſhould abate and ſlack your endeavour and diligence, it ſhould be your great Shame and Reproach.

Why take ye not Example of theſe *Jews* valiantneſs, whom now already Sword, Peſtilence and Famine hath waſted, ſo that they have no Hope left; nevertheleſs they fight ſtill, and never give over. Do not you ſee every Day how ſome of them iſſue out of their Town, and boldly aſſail you, not without Jeopardy of their Lives, inſomuch, that oftentime they die for it? Which things they do for none other cauſe, than to get them Praiſe and Renown for their great Proweſs.

When *Titus* had well debated theſe and ſuch like things in the Ears of his Soldiers, a certain valiant Man named *Sabianus*, ſaid unto his Fellows, Whoſo dare go to aſſault theſe *Jews*, let him come hither to me, that we may fulfil the Command of *Cæſar*'s Son our Lord and Captain. And forthwith he took his Target, and his drawn Sword in his Hand, made toward the Town with eleven tall Fellows following him, whoſe valiantneſs and courage *Titus* wondred at greatly.

The

The *Jews* kept their Ward upon that part of the Wall, where the *Romans* had a Repulse of late: So when they saw *Sabianus* and his Company draw fast toward them, they began to assail them with Stones and Arrows, but *Sabianus* setting light at them, charged home upon the *Jews*. Shortly one of the *Jews* met with him, and gave him such a Blow, that he felled him to the Ground; yet he gat up again, and fought for all that, manfully; and as one that had rather leave his Life, than the reputation of his Valour, he did fight till another *Israelite* came and slew him out-right. Three also of his Fellows were killed fighting valiantly in that place, the other eight returned to the Camp so sore wounded, that they died the next day every one. Further, other *Romans* seeing *Sabianus*'s act, and studying to do the like, the next Night they took counsel about Twenty of them, and agreed to assault the Town.

This their Enterprize, when they declared to the Standard-bearer of *Titus*, he and many other of the *Romans* went with them. They all scaling together, and clambering up the Breaches, gat up upon the Wall, sounding a Trumpet, and gave a great Shout. The *Jews* being at their Rest, as Men oppress with Hunger and Wearinesse, and hearing this Alarm and Shout of the *Romans*, was wonderfully amazed, not knowing what the Matter was, or how they should defend themselves. *Titus* also heard the Shout, and when he had enquired the Matter, he chose out certain valiant Men, and drew towards the Breaches with them. In the mean season, the day was broken, and the *Jews* rising from their Sleep, espied *Titus* upon the Walls, and marvelled thereat greatly. The *Romans* therefore gathering toward *Titus*,

tus, came very thick into the Town, ſome by the Breaches of the Wall, and other ſome through the Vault, whereby the *Jews* were wont now and then to make Irruptions, and to recover themſelves within the Town again. The *Jews* ſet themſelves in Array againſt the *Romans* in the very Entry of the Temple: upon whom the *Romans* ran with their drawn Swords; for they had no other Armour, nor the *Jews* neither, being haſtily taken at ſuch a ſudden. The Battel waxed very hard, and wonderful vehement on both Parties; the like was never ſeen in *Jeruſalem*, nor heard of, in any time; for every Man clave hard to his next Fellow, and no Man could flee on any ſide. Wherefore the Battel waxt ſtrong, with Clamours and Shouts on both Parties, now the joyful Shout of the Vanquiſhers, now the Wailings on the other ſide of them that were put to the worſe. The *Romans* encouraged and exhorted one another to fight, ſaying, This is the day which we have long-look'd for. The *Jews* again took Heart unto them, ſaying, It boots not to flee hence, but, for the Glory of the Lord and his Temple, let us die manfully, as Neceſſity conſtraineth us, and ſo doing, we ſhall be counted for Sacrifices and Offerings. Which earneſtneſs on both ſides, filled the Entry of the Court of the Lord with Blood, that it ſtood like unto a Pool or Pond. And that Fight continued from the Morning till that time four days.

Then a certain Soldier of *Titus*'s, whoſe Name was *Golinus*, a valiant Man, as was ever amongſt all the Company of *Kurtus*, ſeeing the *Jews* prevail, and to have the upper-hand of the *Romans*, which now had left off fighting, and fled, the *Jews* purſuing

purſuing them, in a rage he ran againſt them, and met them at the Wall which *Herod* builded, called *Antiochia*, drove them back, and made them to take the Entrance of the Temple again, where preſſing into the Forces of the *Jews*, he was wounded of a certain *Jew*. And when he perceived himſelf wounded, he would have ſtept back, but ſtumbled at a Stone in the Pavement of the Court of the Temple, and fell down, where he fought yet ſtill, till a certain *Jew* killed him out-right. He fought indeed very boldly and valiantly, but unwarily; for he conſidered not his Ground wherein he had to do with the *Jews*.

Titus waiting for *Golinus*'s return, and hearing him to be ſlain, would have gone himſelf to reſcue the reſt of his that were with him; but his Men would not ſuffer him, fearing, leſt he himſelf ſhould be ſlain The *Jews* therefore got the upper-hand that day, and ſlew very many *Romans* in that Battel, ſpoiling them alſo (which were killed of their Armour.

Theſe were the Names of the *Jews* that made the Skirmiſh: Of the Company of Captain *Jehochanan*, *Elaſa*, and *Iptach*; of *Schimeon*'s Company, *Malchiah* and *Jacob*, a Prince of the *Edomites*; and *Arſimon* and *Jehuda* of the Company of *Eleazar* the Son of *Anani*. Theſe with their Companies made this ſlaughter of the *Romans*, in the Entrance of the Temple, and drove them back to *Antiochia*, where they kept them up that they could not get out. Wherefore when *Titus* perceived that the *Antochia* was in the *Romans* way, and hindred them, he cauſed it to be razed and pulled down to the Ground. Theſe things was done upon the fifth day of *May*, the third Month, upon the Even of the ſolemn Feſtival

day

day of Weeks, which otherwise is called *Pentecost*, and that was the Fourteenth Month from the beginning of *Titus*'s Siege against this City.

Shortly after, upon the third day of the Feast of Weeks, the *Jews*, as many as were at *Jerusalem*, kept Holy-days, and celebrated the Feast. *Titus* taking with him *Joseph*, the Son of *Gorion*, went into the House of the Sanctuary; where the Seditious and Soldiers of the *Jews* were gathered together; and called unto *Jehochanan* and the rest of the Captains of the Seditious, to whom he spake by the means of *Joseph*, being his Interpreter, in this wise:

What hath this Temple offended thee (thou Seditious *Jehochanan?*) Why hast thou brought upon it this great Evil and Mischief? If so be thou trust so much to thy strength, come forth to us with thy Men into the Fields, and we shall fight with thee thy fill. Is not this your solemn Festival Day: Why then will ye fight in the place where ye should offer your Sacrifice? Ye pollute and defile the Sanctuary of your God and his Name, and we spare it, knowing it is the House of God: And the only Cause why we make War upon you, is your stubborn stiff neckedness, that ye will not submit your selves to us, whom God hath given the Dominion unto, whose Will ye labour in vain to disappoint. Either therefore, if ye will fight no more, humble your selves under our subjection, that ye may save your lives, or else, if ye be determined still desperately to fight with us, then get you forth from hence, and let us go into the Fields there to set our Battles in Array. Why will ye defile your Sanctuary, and hinder the worshipping of your God?

Much more besides this, spake *Titus*, partly blaming their stubbornness, in that they had defiled their Temple, and yet ceased not to pollute it more

more and more, partly with fair words, and gentleneſs exhorting them to yield, admoniſhing them not to reſiſt ſo mighty an Army, when as they could not do it without danger of utter deſtruction.

Theſe and many other things *Joſeph* expreſſed in Hebrew to the People, as *Titus* willed him, but the *Jews* anſwered never a word; for *Jehochanan* had given charge that no Man ſhould ſpeak.

Then Captain *Jehochanan* anſwered *Titus* himſelf, ſaying, We can offer no kind of Sacrifice more acceptable to God, than to devote, hazard, and abandon our own Bodies and Blood for his Name ſake: wherefore we will die free Men in this our Town, and will never come in Bondage to ſerve you.

Titus made him Anſwer by *Joſeph*, ſaying, This your City I grant, is a Holy City, and your Temple is moſt Holy, which no Man doth deny: but ye have grievouſly ſinned, in that ye have polluted the Temple of the Lord your God, by ſhedding in it innocent Blood of Saints, and the Prieſts of God, with other moſt godly and holy Men.

By what reaſon can ye then ſay, that ye ſhall be accepted for Sacrifices and Offerings before God? yea, rather, God abhorreth and deteſteth you utterly; when as he requireth in his Sacrifices, that they ſhould have no default nor ſpot: but ye are all beſpotted, ſo that no ſound place is left in you.

For tell me (I pray you) if there be any more abominable Spot in Man than Sin, when he tranſgreſſeth the Law of God, as you have done; Neither is there any Wiſdom or Intelligence in you. For wiſe Men would wiſely bear with the Calamities of

of times, and know the Courſes of things. How then are ye ſo fooliſh to ſay that ye are an acceptable and well-pleaſing Sacrifice to God, when as ye do reſiſt the Will of God ſo proudly? But thou *Jehochanan*, and the reſt of the ſeditious Captains that are with thee, Tell me, art thou not a mortal Man, ſubject unto the griefs and vexations of this Life, and Worms-Meats as we be? Should he not diſpleaſe thee, that ſhould take away and violate a Table or ſuch like thing, prepared to the honour of thee? and wouldſt thou take it in good part, and hold him excuſed that ſhould do ſo unto thee? Why then haſt thou taken away the Sacrifices of thy God out of his Temple, and haſt ſtuffed it with innumerable dead Bodies? Who can ſee or hear this, and abſtain from weeping, when we ſhall know ſo many *Iſraelities* to have ſuffered death by thee, and *Schimeon* and *Eleazar* thy Fellows? Neither canſt thou yet apply thy Mind to ceaſe and leave off thy Malice, and yet nevertheleſs perſwadeſt thy ſelf, that God is with thee, and that thou and thy Fellows are an acceptable and well-pleaſing Sacrifice unto God, nothing perceiving that your Sins ſeparate you, and keep you aſunder more ſtrongly than any brazen Wall.

It is true, I confeſs, that it becometh every valiant Man to ſtand ſtoutly in the defence of his People, City and Country. For it is better to die valiantly, than to come into the Subjection of his Enemies that go about to pluck him from his Religion, and drive him out of his Country. But I came not hither for that intent, to draw you from your Religion, nor to baniſh you out of the Land, or elſe to deſtroy it and your Cities: But this is the Cauſe of my coming hither, to offer you Peace, and to make a League with

with you, that you ſhould take upon you our Yoke, and be our Subjects as ye were before. Where did you ever hear of a People in all the World, that hath ſhewed themſelves ſo Merciful and Gentle, both towards others, and towards you, as we have done?

Hannibal, the Captain of the *Carthaginians*, after he had waſted our Country, and at length was taken by us, was he not had in great Honour and Reputation of us, and with ſuch civility handled, that we made him King of his People? And ſo dealt we with *Antiochus* the *Macedonian*, and other Kings that we took Priſoners. Ye brag that ye keep the Vigils and Feaſts of your God: Why then follow ye not the Example of *Jechoniah* your King? who to ſave the Temple of your God from Deſtruction, and leſt your People alſo ſhould be led away into Bondage, or be deſtroyed with the Sword, yielded himſelf and his Houſe into the Hands of the King of the *Chaldees*. Why ſpare you not your own Lives, your City and your Sanctuary.

Now therefore hearken unto me, and I will make a League with you before the God of this Houſe, who ſhall be a Witneſs betwixt me and you; by whom I ſwear that I will never break this League, neither do any Harm, nor ſpoil your Goods, nor lead you away Captive, nor yet conſtitute any Ruler over you but a *Jew* of your own Nation; even *Joſeph* the Prieſt which is with me, ſhall be your Prince, if you think it good; and all the faithful Men alſo which are with me, ſhall return Home again, ye ſhall inhabit your own Land, ye ſhall have the uſe of the Fruits thereof with Peace and Quietneſs, without any corruption or alteration of the Service of your God; wherefore Credit me and make a League with me. And that you may truſt me the better, ye ſhall have Pledges,

Joſeph

Joseph a Noble Man of your own Country, and other Princes and Noble Men of the *Romans*. Come forth therefore, and treat a Peace with us, bow your Shoulders, and humble your Necks, to serve us like as all other Nations do, and as you have your selves in the time of *Nero Cæsar*, that ye may live and not be destroyed, keeping your Religion safe and sincere.

Joseph the Priest hearing the words of *Titus* and his Clemency, in that he was minded to spare the *Jews*, burst out aloud and wept in the Presence of the Captains, and of the Seditious, very bitterly: but they nothing regarded it.

Joseph therefore seeing that *Titus* could do nothing with the Seditious, said unto their Princes, I marvel nothing that this City tends to Destruction and Desolation, for I know the end of it is at hand. But this is it that I marvel most, that ye have read in the Book of *Daniel* and understand it not, which is now fulfilled in all Points, and yet never a one of you doth mark it, *The continual Sacrifice is already ceased a good while ago, the anointed Priest is cut away and put down.* These things, tho' they be most manifest, yet your Hearts cannot believe them.

And many other Words spake *Joseph*, full of Admonition and Consolation, but the *Jews* refused to hear him. When he had made an end therefore, and the Seditious had so hardened their Necks, *Titus* turned him, and departed out of *Jerusalem*, saying, Let us go hence, lest their sins destroy us. Wherefore he pitched his Tents without the City, in the same place where he encamped at first, for he was afraid both for himself and his Army, lest they should be circumvented and closed in, and slain cruelly in so great a City as that was.

Certain of the Priests of that time, and of the Nobles of the Town, with other godly Men, did wisely provide for themselves, and came forth to *Titus*, submitting themselves to his Mercy, and were received of him peaceably, with great Honour; whom *Titus* commanded to be conducted into the Land of *Goshen*, where in times past, the *Israelites* dwelt in the days of *Jacob* their Father, and *Joseph* Lord of *Egypt*.

Thither sent he them, and gave it them in Possession, to them and to their Heirs for ever after; commanding a Company of the *Chaldees* safely to conduct them, till they came to the Land of *Goshem*.

Titus directed his Letter also to the *Roman* President which was set over *Ægypt*, to take pity of the *Jews* that he had placed in the Land of *Goshen*, to sustain and succour them, and to see that no *Roman* nor other should do them harm, or annoy them by any manner of means. Many other also of the *Jews* coveted to go forth of *Jerusalem*, but they were disappointed by the Seditious, that they could not do as they intended. And who can tell whether they were entangled with their own sins, and destined to Destruction with their Seditious Brethren, whenas their Hands also were polluted with the Cruelty and Iniquity of the Seditious? wherefore the Seditious closed up all the Walls about the Temple, that none of the *Jews* which were in *Jerusalem* might get out to *Titus*.

When *Titus* knew that many of the *Jews* were desirous to flee unto him, and could not, because of the Seditious, he went again to the Place where he was before, and *Joseph* with him: Whom when the

the People saw to be there with *Titus*, they fell a weeping, and said unto him, We acknowledge our Sins, and the Transgression of our Fathers, we have swerved out of the Way against the Lord our God; for we see now the Mercy and Gentleness of *Titus*, the Son of *Cæsar*, and that he taketh Pity upon us; but what can we do, when it is not in our Power to flee unto him, because of the Cruelty of the Seditious? The Seditious hearing them talking with *Joseph* in the Presence of *Titus*, and that they spake Reverently of him, and honoured his Father, calling him *Lord*, they ran upon them with their drawn Swords to kill them. Then cryed they unto *Titus*, Dear Lord and Master, rescue us: The *Romans* therefore made speed to deliver 'em out of the Hands of the Seditious: So rose there a Fray in the midst of the Temple, between the *Romans* and the *Jews*; the *Romans* fled into the Place call'd *Sanctum Sanctorum*, which was the Holiest of all, and the *Jews* followed after, and slew them even there. *Titus* standing without, cry'd unto *Jehochanan*, and said unto him, Heareſt thou *Jehochanan?* Is not thy Wickedness yet great enough? Wilt thou never make an end of Mischief? Where is the Honour of thy God? Is it not written in the Law of thy God, of the *Sanctum Sanctorum*, that no Stranger ought to come at it, but only the High-Priest, and that but once a Year, because it is the Holiest of all. And now how dareſt thou be so bold to kill those that are escaped unto it? And how dare you shed the Blood of the Uncircumcised *therein*, whom ye abhor, and yet mix their Blood with yours? The Lord your *God* is my Witness, that I would not have this House destroy'd, but your *own wicked Works* and *your own Hands to pull it down*. And would God *you*

would receive your Peace, which if it were once done, we would honour this Houſe of the Sanctuary and Temple of the Lord: Yea, we would depart away from you. But your Hearts are hardned like Iron, and your Necks and Foreheads are become obſtinate as Braſs, to your own undoing. For ye ſhall carry your own Sins, and die in the Land of the *Romans*; I and my Father's Houſe are innocent and guiltleſs of your Death, as the Lord and his Temple, in whoſe Preſence we ſtand, ſhall bear us witneſs this day.

But when he ſaw that none of the Seditious gave any regard to his Words, he choſe out of the *Romans* thirty thouſand valiant fighting Men, and gave them Commandment to take and occupy the Entry of the Temple, which is a Holy Court, and determined to go with them himſelf; but his Nobles would not ſuffer him, but willed him to remain upon a high Place where he might behold his Soldiers fight; and when they ſee thee afar off, their Hearts ſhall be comforted, and they ſhall fight according as thou wilt wiſh them: But come not at the Entry of the Temple thy ſelf, leſt thou be deſtroyed amongſt others.

Titus followed the Counſel of his Captains, and went not out at that time with his Men to the Battle. He made Chief Captains of that Hoſt of Thirty thouſand, one *Karilus* and *Reſtius*, two great Commanders, who had Order to ſet upon the *Jews* that Night, when they ſhould be aſleep, with warineſs.

The *Romans* therefore doing after his Commandment ſet upon the *Jews*, but the *Jews* having Intelligence of the Matter, kept diligent Watch, and withſtood the *Romans* all the Night. But the *Romans* were not haſty to fight in the Dark, fearing leſt it might

might turn to their own Harm. As ſoon therefore as it was day, the *Jews* divided themſelves, and beſtowed their Companies at the Gates of the Entrance, and fought like Men.

Karilus and *Roſtius* beſet the Temple round about, that not one of the *Jews* might eſcape out, and ſo the Battle encreaſed between them for the ſpace of ſeven days; ſometimes the *Romans* getting the upper-hand of the *Jews*, driving them within the Entrance: ſometimes the *Jews*, encouraging themſelves, made the *Romans* retire, and purſued them to the Walls of the *Antochia*: In this manner fought they theſe ſeven Days.

After the *Romans* turned back from the *Jews*, and would not fight hand to hand with them any more. Then *Titus* commanded the Wall of the *Antochia* to be pulled down further, that there might be place for all his Hoſt to enter.

The Famine in the mean Seaſon grew more grievous, ſo that no Food was left. For the *Jews* began now to iſſue out, and ſteal Horſes, Aſſes, and other Beaſts, whatſoever they could catch, even out of the *Romans* Camp, that they might dreſs them ſome Meat, and ſuſtain their Lives; which they doing oftentimes, at length the *Romans* perceived it, and were wonderfully diſpleaſed at the Matter, wherefore they ſet Watch and Ward round about the Camp, leſt by the deceit of the *Jews*, they ſhould be ſpoiled of their Cattle. So after that the *Jews* could ſteal no more thence.

Afterward notwithſtanding, they armed themſelves, and iſſued out at the Eaſt-Gate, and brake the Wall that *Titus* had raiſed for his own ſafety, leſt the *Jews* ſhould iſſue out upon a ſudden, and

come upon him at unawares. A sort of tall Fellows, therefore of the Youth of *the Jews*, issued out at the Breaches of the Wall, and got up quickly to the Mount *Olivet*, where he found Horses, Mules, Asses, and much other Cattel; and slaying their Keepers, they drove them before them with great Shouts into the Town. The *Romans* perceiving it, pursued them. Wherefore the young Men divided themselves into Two Bands; the one to drive the Booty, and the other to resist the *Romans*. So there was a sore Fight between them, but the *Jews* got the upper hand, and went their ways clear with the Prey toward *Jerusalem*.

For the *Jews* came forth, constrained by the necessity of Hunger, and fought for their living: The *Romans* had no cause to fight, save only for Shame, to see their Cattle driven away before their Eyes; for otherwise they put not their Lives in Jeopardy to fight unto death, as the *Jews* did, yet there were many of the *Romans* slain in that Fight.

The *Jews*, while the *Romans* pursued them in vain, got into the Town with their Spoil and Prey, and straightway turned upon the *Romans* and drove them back, pursuing them again till they came almost to *Titus*'s Camp; which when the other *Romans* saw, they issued forth to the Rescue of their Fellows, and pursued those young Men, either to kill them, or take them, albeit they escaped to the Town without any Harm, save that they took a Boy, and brought him unto *Titus*. He that took this Lad was called *Pornus*.

So the *Romans* prevailed against the *Jews* at that time; and for a certain Token of the Victory, they had this young *Jew* Prisoner. *Pornus* that took

him

him, was had in great eſtimation for that Act, of *Titus* and all the *Romans*.

Titus apparelled the Boy, and committed him to *Joſeph* to keep. This Boy had a Brother amongſt them that eſcaped into the Town, a vile Perſonage, evil-favoured, and of a low ſtature, his Name was *Jonathan*. He ſeeing his Brother taken Priſoner, cometh forth of the Tomb of *Jochanan* the High-Prieſt over-againſt the *Romans*, and cried unto *Titus*, and to all the Army, ſaying, If there be ever a Man among you, let him come forth unto me, here will I abide him, and fight with him upon this Ground: And ye ſhall know this day, whether the *Romans* or the *Jews* be the better Men.

The *Romans* deſpiſed him, yet durſt they not meddle with him, but ſaid, If we kill him, we ſhall never be counted the better Men for ſuch an Act, and if he ſhould kill any of us, it ſhould be a great diſhonour to be ſlain of a wretched Captive. *Jonathan* ſaid to the *Romans*, How much is the Manhood of the *Romans* to be regarded in our Eyes? Have not you been ſlain and put to flight by us? What were you then, if Bands and Companies of the *Gentiles* came not every day to aid you? If they had not refreſhed you, we had long ago eaten you up. We have deſtroyed our ſelves one another with Civil Wars, ſo that we are but few left: but what are you? Who is ſo hardy of the beſt of you all, to come and declare his ſtrength and to fight with me? I am one of the Meaneſt, and Outcaſts of the *Jews*: Pick you out of the chiefeſt and valianteſt Man among you all, and you ſhall know by and by, whether part is more Valiant. When *Jonathan* had ſpoken thus proudly, there

came forth one of the moſt valiant Soldiers of the *Romans*, whoſe Name was *Pornus*, the ſame that had taken the Brother of this *Jonathan*, and brought him to *Titus*; he came no ſooner at *Jonathan*, but he was killed of him ſtraightway, leaving behind him a double and differing Inheritance to *Jonathan*, and the *Romans*; to *Jonathan* a Fame of Fortitude and Valiantneſs, to the *Romans* Shame and Reproach.

When *Jonathan* had ſlain the *Roman*, the *Jews* changed his Name, and called him *Jehonathan*, by an honourable Name, and gave him a Scepter of Dominion in his Hand: But *Jehonathan* when he had gotten the Victory, gave not the Power to God, but aſcribed it to his own Proweſs, and became very proud; withal, he was not content with one Victory, but would yet provoke the *Romans*, railing at them, and calling for another valiant Champion to be ſent him, that I may kill him (ſaid he) and declare my Force upon him; and even as he ſaid ſo, one of the *Romans*, whoſe Name was *Pornan*, ſtruck him through with an Arrow at unawares and killed him; by whoſe Example ye may perceive, *It is every Man's part chiefly for to take heed that when they overcome their Enemies, they rejoyce not overmuch, nor wax proud for the matter; for, who knoweth what end they ſhall have themſelves?*

Theſe things done, the *Jews* ſeeing the Walls of the Temple, and three Walls that compaſſed the Town, to be razed and pulled down, knowing alſo that they had no help left, nor any thing to truſt unto, they conſulted what was beſt to be done. There was a great Houſe joined unto the ſide of the Temple that King *Solomon* had builded, of a great height, whoſe Walls alſo the Kings of

the

the Second Temple had raiſed on height, and had decked it with Timber of Firr, and Cedar-Trees. The *Jews* went and anointed every where the Cedar Timber of the Houſe with Brimſtone and Pitch abundantly: So when the *Romans* came again to the Temple to aſſault the *Jews*, and purſued them unto that Palace, they entred the Palace after the *Jews*, who went out again another way, and ſome climbed up to the Battlements of the Houſe, others ſet up Ladders to ſcale it: Then rejoyced they wonderfully, ſaying, The Palace is taken, now have the *Jews* no place left to flee unto for Refuge. Thus when the *Romans* had gotten the Palace, and the Houſe was full of them, a certain *Jew*, a young Man, vowing himſelf deſperately to die, went and ſhut up the Palace, and ſet fire on the Gates anointed before with Brimſtone and Pitch, and ſtraightway the ſide Wall of the Houſe, and the whole Building began to be on a light fire, ſo that the *Romans* had no way to eſcape, becauſe the Fire compaſſed the Houſe on every ſide.

The *Jews* alſo ſtood in harneſs round about the Houſe, leſt any of the *Romans* ſhould eſcape. Wherefore ſo many of the *Romans* as entred into the Houſe, were deſtroyed with the Fire, which was Twenty two thouſand Men of War. *Titus* hearing the Cry of the *Romans* that periſhed in the Fire, made ſpeed with all his Men to come and reſcue them, but could not deliver them out of the Fire, it burnt ſo vehemently; wherefore *Titus* and his Men wept bitterly. The *Romans* that were above upon the Houſe, when they ſaw their Maſter *Titus* weep, and the Fire to be between them, that neither could come to one another, they caſt themſelves down

headlong from the Battlements of the Houſe, which was very high, and died, ſaying, We will die in *Titus*'s preſence, to get us a Name thereby.

The *Jews* kept the Gates of the Palace, and if they perceived any Man go about to eſcape out of the Fire, or to come down from the Battlements, them they killed with their Swords.

In that Fire was a certain great Commander, of the Stock of Kings, whoſe Name was *Longinus*, to whom the *Jews* cried, and flouted him, ſaying, Come hither unto us, that thou mayeſt ſave thy Life, and not be deſtroyed: But he durſt not go out at the Gate, fearing the *Jews* would kill him. Wherefore he drew out his Sword, and thruſt himſelf thorow before their Faces.

Another great Commander alſo was in that Fire, whoſe Name was *Artorius*, who looking forth from the top of the Houſe, ſaw one of his dear Friends by *Titus*, which was called *Lucius*, to whom *Artorius* called, ſaying, My dear Friend *Lucius*, get on thy Armour, and come hither that I may leap down upon thee, and thou mayeſt receive me. If I die, I make thee my Heir; if thou die, thy Children ſhall inherit my Goods. Wherefore *Lucius* ran and held his Lap open at the Houſe-ſide, and *Artorius* leapt down, and light upon him with ſuch weight, that they both died therewith. *Titus* commanded the Covenant that they made before their Death, to be written on a Sword with Blood, and their Friendſhip to be noted in the Chronicles of the *Romans*, that it might be an Example to all Men to learn true Friendſhip by: At that time therefore the *Jews* revenged themſelves meetly well upon the *Romans*. The Fire burnt till it came

to

to the *Chiskijahu* King of *Jehuda*, and had almoſt taken the Temple of the Lord; which the *Romans* ſeeing, fled out of the Town, and got them to their Tents, a great part of them being deſtroyed by the Cruelty of the *Jews*, ſo that few of them remained. The reſt therefore lay ſtill in their Siege round about the Town, ſaying, We ſhall not be able to win the Town by the Sword, but rather we muſt be fain to drive them to yield by Famine, wherefore they compaſſed it on every ſide; in the Town was now no Victuals left.

There was a certain rich Woman at *Jeruſalem*, of a Noble Houſe alſo, whoſe Name was *Miriam*. Her Dwelling was beyond *Jordan*; but when ſhe perceived the Wars to grow more and more in the Time of *Veſpaſian*, ſhe came up with her Neighbours to *Jeruſalem*, bringing with her not only her Men-Servants and Women-ſervants, and all her Family, but alſo her Goods and Riches, which were very great.

When the Hunger was grievous at *Jeruſalem*, and the Seditious went from Houſe to Houſe to ſeek Meat, they came alſo to this Woman's Houſe, and took away from her by force all that ever ſhe had, and left her nothing remaining. By this means ſhe was oppreſt with very great Hunger, ſo that ſhe wiſhed her ſelf out of the World, but her time was not yet come to die: Wherefore that ſhe might ſlack her Hunger, and ſuſtain her ſelf, ſhe began to ſcrape in the Chaff and Duſt for Beaſts Dung, but could find none. She had one Son, and when ſhe ſaw the Famine wax greater and greater upon her, ſhe laid aſide all Woman-hood and Mercy, and took upon her an horrible Cruelty: For when ſhe heard her Boy weep, and ask for Meat, which ſhe had

had not to give him, she said unto him, What shall I do my Son? For the Wrath of God hath environed the whole City, in every corner thereof the Famine reigneth: Without the City the Sword killeth up all, within we stand in fear of the Seditious; our Enemies prevail without, in the Town are Fires, Burnings, and Ruines of Houses, Famine, Pestilence, Spoiling and Destroying, so that I cannot feed thee my Son. Now therefore my Son, if I should die for Hunger, to whom should I leave thee being yet a Child? I hoped once that when thou shouldest come to Man's Estate, thou shouldest have sustained mine Age with Meat, Drink, and Cloth, and after, when I should die, to bury me honourably, like as I was minded to bury thee if thou should'st have died before me. But now, my Son, thou art as good as dead already; for I have no Meat to bring thee up withal, because of this great Famine, and cruelty of the Enemies, both within and without: If thou shouldest die now amongst others, thou shouldest have no good nor honourable Tomb, as I would wish thee; wherefore I have thought good to chuse thee a Sepulchre, even mine own Body, lest thou shouldest die, and Dogs eat thee in the Streets; I will therefore be thy Grave, and thou shalt be my Food; and for that, that if thou hadst lived and grown to Man's Estate, thou oughtest, by right, to have nourished me, and fed me with thy Flesh, and with it sustain mine Age, before that Famine devour thee, and thy Body be consumed, render unto thy Mother that which she gave unto thee; for thou camest of her, and thou shalt return into her. For I will bring thee unto the self-same Shop, in the which the Breath or

Life

Life was breathed into thy Noſtrils, foraſmuch as thou art my well-beloved Son, whom I have loved always with all my Strength: Be therefore Meat for thy Mother, and Ignominy and Reproach to the Seditious, that by Violence have taken away our Food. Wherefore, my Son, hear my Voice, and ſuſtain my Soul and my Life, and go to the end that is determined for thee by my Hands, thy Lot be in the Garden of *Eden* and Paradiſe, be thou Meat for me, and Rebuke and Shame to the Seditious, that they may be compelled to ſay, *Lo a Woman hath killed her Son, and hath eaten him.*

So when ſhe had thus ſpoken to her Son, ſhe took the Child, and turning her Face away leſt ſhe ſhould ſee him dye, ſhe kill'd him with a Sword, and after cut his Body into certain Pieces, whereof ſome ſhe roaſted, ſome ſhe ſod; and when ſhe had eaten of them, ſhe laid up the reſt to keep.

The ſavour of the Fleſh roaſted, when it came out into the Streets to the People, they ſaid one to another, See! here is the ſmell of Roaſt-Meat. Which thing came to the Knowledge of the Seditious at length, who went into the Houſe of the Woman, and ſpake roughly unto her, Why ſhouldſt thou have Meat to live with, and we die for Hunger? The Woman made them anſwer, and ſaid unto them, Be not diſpleaſed, I beſeech you, with your Handmaid for this, for you ſhall ſee I have reſerved part for you. Sit you down therefore, and I will bring it you, that ye may Taſte thereof, for it is very good Meat. And by and by ſhe covered the Table, and ſet before them part of the Child's Fleſh, ſaying, Eat I pray you, here is a Child's Hand, ſee here is his Foot and other parts, and never report that it

it is another Woman's Child, but my own only Son, that ye knew with me; him I bare, and also have eaten part, part I have kept for you. When she had spoken, she burst out and wept, saying, Oh my Son, my Son, how sweet wast thou to me whilst thou yet lived, and now at thy death also thou art sweeter to me than Honey! For thou hast not only fed me in this most grievous Famine, but hast defended me from the Wrath of the Seditious, wherewith they were incensed towards me, when the smell of the Meat brought them into my House. Now therefore are they become my Friends, for they sit at my Table, and I have made them a Feast with thy Flesh.

After she turned her to the Seditious, and bad them eat, and satisfie themselves; For why (saith she) should ye abhor my Meat which I have set before you? I have satisfied my self therewith, why therefore do not you eat of the Flesh of my Son? Taste and see how sweet my Son's Flesh is, I dare say ye will say, It is good Meat. What needeth pity? Ought ye to be more moved therewith than a Woman? If ye will in no wise eat of the Sacrifice of my Son, when as I have eaten thereof my self, shall not this be a shame for you, that I should have a better Heart, and greater Courage than you? Behold, I have perpared a fair Table for you, most valiant Men, why eat ye not? Is it not a good Feast that I have dreſt for you? And it is your will that I should make you this Feast. It had been my part rather to have been mov'd with Pity of my Son, than yours: And how chanceth it therefore that you are more merciful than I? Are ye not they that spoiled my House, and left me no kind of Food

for

for me and my Son? Are ye not they that constrain'd me to make you this Feast, notwithstanding the greater Hunger that I have? Why then eat ye not thereof, whenas ye were the Authors and Causers that I did this Deed? The *Jews* hearing this Matter, were wonderfully smitten in sadness; yea, even the Governors of the Seditious began to stoop when they heard of this, so that they all in a manner desired Death, they were so amazed at this horrible Act: Many therefore of the common People stole out in the Night forth of *Jerusalem*, with all their Substance, to the *Roman*'s Camp, and shew'd *Titus* of this, who wept thereat, and was sorry for the Matter exceedingly, holding up his Hands to Heaven, and crying, *Thou Lord God of the World, God of this House, to whom all Secrets are known, which also knowest my Heart, that I came not against this City as desirous of Wars, but rather of Peace, which I offered them, but yet the Citizens thereof evermore refused it, altho' I oftentimes entreated them. And when they destroyed one another by their Civil Dissentions, I would have delivered them, but I found them always like most fierce and cruel Beasts, nothing sparing themselves. And this Mischief is come now so far, that a Woman hath eaten her own Flesh, being driven thereunto by most extream necessity. I have heard, and my Forefathers have told me, of all the Power that thou hast exercised in times past towards them and their Fathers, how thy Name dwelt amongst them. For thou broughtest them out of* Ægypt, *with a strong Hand, and a stretched forth Arm, out of the House of Bondage, to whom also thou dividest the Sea, leddest them through it dry, and drownedst their Enemies in the Water, after conducted'st thy People through the Wilderness,*

and

and fed'ſt them with Bread from Heaven, thou cauſed'ſt Quails to fly unto them, and broughteſt out Water out of the Rock for them. At length thou broughteſt them into this Holy Land by great and terrible Miracles and Wonders: For thou dryedſt up the Waters of Jordan, *and madeſt them ſtand up in a heap, till they were paſſed over: thou didſt cauſe the Sun and Moon alſo to ſtay their Courſe for thy Peoples ſake, till they did vanquiſh their Enemies. Thou wouldſt that thy Name ſhould dwell amongſt them, and gaveſt them this City by Inheritance. Some of them thou didſt chooſe for thy ſelf to be Prophets, which might conduct thy People, teach them and lead them into the right way, to give them warning of future Miſeries, that they might take heed, and beware of them. Moreover, thou didſt chooſe of them Prieſts to ſerve thee, and to bleſs thy People* Iſrael; *certain godly Men amongſt them thou dreweſt unto thee, and in a fiery Chariot thou didſt carry them up to Heaven: Thou ſmoteſt the Tents of the King of* Aſſur, *and killedſt* 8718 *Men. Theſe and divers other things have I heard of my Forefathers, yea, and of* Joſeph *the Prieſt, a very wiſe Man. And now, Lord God, this People which I have ſtriven againſt I would have ſaved, had they truſted in thee, but thou ſeeſt they truſt not in thy ſaving Health, but in their own Sword.*

When *Titus* had ſaid all theſe things, he commanded to bring an Iron Ram, and to bend it againſt the new Wall which the Seditious had raiſed, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus*, and made Peace with him, whom he placed among his chief Men.

Shortly after, the *Romans* ſet on fire one of the Gates

Gates of the Temple that was shut, whose Door was covered over with Silver, and while the Timber of it burnt, the Silver melted, and ran upon the Ground; so when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum.*

As soon as *Titus* saw it, he honoured it with great Reverence, and forbad his People that none should come nigh it. Wherefore he commanded a Proclamation to be published throughout all his Camp to this Tenor, *Whosoever cometh near the Sanctuary shall suffer death for it.*

He appointed also a strong Band of Men to keep the Temple, that it might not be prophaned and unhallowed by any of his: But his Princes and Captains answered, Unless this House be set on fire, thou shalt never subdue this People, in regard that to preserve it, they vow to dye.

Notwithstanding *Titus* would not hearken to their Counsel, but appointed some of his own Soldiers, and such *Jews* as had come in to him to keep Ward, giving them charge to preserve the Temple and *Sanctum Sanctorum*, lest it should be polluted.

The Seditious *Jews* that remained in *Jerusalem*, seeing the *Romans* depart from the Temple, and leaving Guards behind, they ran upon them with their Swords drawn, and slew every Soul of them: Which *Titus* hearing, he brought his whole Army thither against the Seditious, and kill'd many of them; the rest fled to Mount *Sinai.*

The next day the *Romans* set fire on the *Sanctum Sanctorum*, laying Wood to the Doors that were covered over with Gold, and then firing it; so after the Gold waxed hot, and the Timber burnt,

the *Sanctum Sanctorum* was open, that Men might see it in the ninth Day of the 5th Month, which was the very same Day that it was open also in the time of the *Chaldees*. The *Romans* therefore rushing into the *Sanctum Sanctorum*, gave a great Shout while it burnt, which when *Titus* heard, he hastned to quench the Fire, and save the *Sanctum Sanctorum*; but he could not do it, because it was set on fire in so many Places; thereupon *Titus* cried unto them, that they should forbear, but they would not hear him: For as a vehement Flood of Waters breaketh through all things, and drives them down before it; with such a furious Violence the *Gentiles* rushed upon the Lord's Temple, the Fire flaming every where out of Measure.

When *Titus* saw he could not restrain them from the *Sanctum Sanctorum* with Words, he drew out his Sword, blaming the Captains of his own People, and others that were not *Romans* he killed: and he cryed out so long and so loud upon them, that he was grown hoarse.

The Priests that were within the *Sanctum Sanctorum* withstood the *Romans* stoutly, till they were able no longer to lift up their Hands: Wherefore when they saw there was no other Safeguard left, they leaped into the Fire, and divers other *Jews* with them, and so burnt all together, saying, *What should we live any longer now there is no Temple?* Yet *Titus* ceased not to strike the People and chase them from the Temple, and being grown so weary that all his strength failed him, he fell upon the Ground, and forbore crying upon them any farther.

After that the *Sanctum Sanctorum* was burnt, *Titus* arose, and entring thereinto, he saw the Glory and

and magnificence thereof, and believed it was the Houſe of the Lord, for as yet the Fire had not conſumed all, therefore he ſaid:

Now I well perceive that this is no other than the Houſe of God, and the Dwelling of the King of Heaven, neither was it for nought that the *Jews* ſtood ſo earneſtly in defence thereof; nor did the *Gentiles* alſo without good Cauſe ſend Gold and Silver to this Temple from the fartheſt Parts of the World; for great is the Glory of it, and ſurpaſſeth all the *Roman*, and Temples of the *Gentiles*, that ever I ſaw. The God of Heaven, who is the God of this Houſe, take Vengeance of the Seditious, whoſe miſchievous and heinous Deeds have brought this evil upon them.

CHAP. IV.

THE Seditious that yet remained at *Jeruſalem* ſeeing the *Sanctum Sanctorum* to be burnt, they ſet the reſt of the Temple on fire themſelves, with all the Houſes that were fill'd with Treaſure, and all ſorts of precious Jewels; and where they knew there remained yet ſome Victuals, they ſet it alſo on fire, leſt the *Romans* ſhould receive benefit thereby.

After this, the *Romans* quenched the Fire, and ſet up their Idols and Images in the Temple, offering Burnt-Offerings unto them, and blaſpheming, mocking and railing at the *Jews*, and their Laws, in preſence of their Idols. About that time aroſe one who propheſied a Lye unto the Seditious that remained yet in *Jeruſalem*, exhorting them to play

the Men, and oppose their Enemies: For now, saith he, shall the Temple be built by it self, without humane Hands, that God may declare his Power unto the *Romans*, who now glory in themselves, to have overcome the *Jews*; therefore if you fight stoutly this day, the Temple shall erect it self. Hereupon the Seditious set furiously upon the *Romans*, and slew many of them, which made the *Romans*, who had favoured them formerly, to kill them like Sheep.

These things hapened because they gave credit to a false Prophet, and marked not the Signs that appeared formerly: For the Year next before the coming of *Vespasian*, there was seen a Star on the Temple so bright, as if a Man had so many drawn Swords in his Hands. And the same time this Star appeared, which was at the solemn Passover, that whole Night the Temple was light and clear as mid-day, and continued so seven Nights together. Understanding Men knew well enough that this was an ill Augury, though others thought it good. The same time also they brought a Heifer for a Sacrifice, which when she was knocked down, she calved a Lamb.

Besides, there was a certain Gate called the East-Gate, that was never opened nor shut, but twenty Men had enough to do about it, and the creaking of the Hinges might be heard afar off; this Gate was found open without any Man's help, and they could not shut it, till a great number joined their strength.

Moreover there was discerned on the *Sanctum Sanctorum*, a whole night long, the Face of a Man wonderful terrible.

There appeared also the same time, four Chariots with Horsemen, and great Blasts in the Sky, coming towards

towards *Jeruſalem.* In the Feaſt of the Weeks, the Prieſts likewiſe heard a Man walking in the Temple, and ſaying with a great and wonderful terrible Voice, *Come let us go away out of this Temple, let us hence away.*

But eſpecially there was one ſurpaſſed all theſe; a certain Man in the City, of a baſe degree, called *Joſhua*, began to cry upon the Feaſt of Tabernacles, in this wiſe; *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds of the Heavens, a Voice againſt* Jeruſalem, *a Voice againſt the Temple, a Voice againſt the Bridegroom, a Voice againſt the Bride, and a Voice againſt the whole People.*

Thus he cried very oft, ſo that they of *Jeruſalem* hated him, and ſaid unto him, Why crieſt thou always this Cry? But the Governour of the City forbad them to wrong him, ſuppoſing he was mad: Therefore, for four Years ſpace, he never left crying out, *Wo to* Jeruſalem *and to the Sanctuary thereof.*

When the Wars had begun, and the Town was beſieged, it fortuned as he wandred upon the Walls, he added this alſo unto his Cry, *Wo unto my ſelf*; and with that a Stone came out of an Engine from the Camp, that daſhed out his Brains.

At that time alſo there was a Writing found graven in an old Stone; *What time the building of the Temple ſhall be brought to a four-ſquare, then it ſhall be deſtroyed.* Now when the *Antochia* was taken and razed by the *Romans*, and the Walls of the Temple were all bruiſed, the *Jews* making ſpeed to repair the Ruines and Dilapidations, without remembrance of the old Writing, they made the Temple four ſquare. Beſides theſe words were found in the

Walls of the *Sanctum Sanctorum*, *When the whole Building of the Temple shall be four-square, then shall a King reign over* Israel, *and that King and Ruler shall reign over all the Land of* Israel. Some interpreted this of the King of *Israel*; but the Priests said, It is the King of the *Romans*.

The whole *Roman* Army being now come into the Temple, and the *Jews* fled to Mount *Sion*, the *Romans* set up their Idols in the Lord's Temple, and railed at the *Jews*: It happened, that there came down to the *Romans* a little Boy of the Priests from Mount *Sion* to a Captain of the Wall, Keeper of the Temple, desiring him to give him some Water; he taking pity of the Boy, gave him some; the Boy taking the Vessel the Water was in, first drank himself, then ran away with the rest: The Captain made shew to run after him, but let him go of purpose.

Once when the *Romans* were at their Sacrifice with *Titus*, some Priests came and besought him that he would not kill them; he answered, Why do you wish to live now, and not rather die with your Brethren, who have suffered Death for God's sake, and for the sake of this House? whereupon he commanded they should be all slain.

After *Schimeon* and *Jehochanan* sent to *Titus* for Peace: he answered, This thing ye seek too late; but how cometh it to pass, that you beg your lives now, being so few, and that ye have wasted all things so desperately? ye desire Life, and yet persevere in your Malice, still holding your Swords in your hands: Have we not taken your City, Temple, and the *Sanctum Sanctorum*? what is there left for you to put your hope in? therefore cast away your Swords and lay down your

your Armour; & then if you come to me, I know what I have to do, peradventure I shall be gracious unto you.

Schimeon and *Jehochanan* answer'd, We have sworn by the Lord our God, who is God of Heaven and Earth, that we will never bear thy Yoke nor Serve thee, or make any Peace to be subject to thee, therefore if it be thy Pleasure to shew us Mercy we will take our Journey into the Wilderness. In granting this, we will report we have found Favour, if not, we will remain here, to see what manner of death we shall die.

Titus hearing this, was much incensed, and said, Remains the Pride of your Hearts, and Hardness of your Neck still with you, tho' ye be Captives? Dare ye be so bold as to say, *ye have sworn not to endure our Yoke?*

Then *Titus* gave Commandment to the *Romans*, not to omit any opportunity to set upon the Seditious, and by one means or other, to destroy *Schimeon* and *Jehochanan*. There was at that time a certain Man of the Royal Blood, whose Name was *Serach*; he, accompanied with all his Brethren and Sons that were there with him of the King's Blood, came down from the Mount *Sion* to *Titus*, who received them honourably, and gently ordered them.

When *Jehochanan* and *Schimeon* understood that *Serach* and the rest were gone, and had yielded themselves to *Titus*, they went and set fire upon all that was in the King's Palace, that the *Romans* should have no Commodity thereby.

From thence they went to the Temple, where they found certain Commanders and Captains, whom *Titus* had put in Authority about the Temple, of whom there were Chief: One Captain of the Horsemen, the second of the Chariots, and the third of the Footmen, him they killed and

took his Companions alive. One of them beſought him that had taken him, that he might be brought to *Schimeon* their Captain: Let him (ſaith he) do with me as he liſt, and in this one thing let me find favour at your Hands. They agreed and brought him to *Schimeon*, who commanded his Servants, as ſoon as he was come, to ſlay him. But while he that was appointed to this Buſineſs made delay, and killed him not, by and by he whipt down off the Hill, eſcaped, and came to *Titus*: who commanded him out of his ſight, being wroth with him, that he had not fought unto Death, rather than to be taken alive.

But with the *Jews* was he wonderfully diſpleaſed that they had ſo deſpightfully ordered his Men; wherefore he commanded to kill all the *Jews*, as many as could be found in the Streets of the City, whom he would have ſpared before, and cauſed Proclamrtion to be made throughout all his Camp for their Safety. Then died many of the *Jews*, ſo that every Place was full of dead Bodies. The Men of War of the *Edomites*, which were with *Schimeon*, perceiving how the Matter went, ſent Ambaſſadors to *Titus* to deſire Peace, and to ſave their Lives: which when it came to *Schimeon*'s Ear, he went unto them, and ſlew the chief of them, and their Noblemen; and the reſt of the People of the *Edomites* fled unto *Titus*. From that time forth *Titus* commanded his Men to uſe no more Cruelty to the *Jews*. Soon after fled *Jehochanan* and *Schimeon*, and hid themſelves in certain Caves. The reſt of the chief Men of the *Jews* that were with them, ſeeing them now to be fled, came down from the Mount to *Titus*, and fell down upon their Faces before

fore him upon the Ground, whom *Titus* received gently. As for the Seditious that were with *Schimeon* and *Jehochanan*, they fought till they all dyed together.

Then came forth unto *Titus* one *Joshua* a Priest, Son of *Scaftai*, the High-Priest, bringing with him two Candlesticks of Gold which were in the Sanctuary, and the Tables of Gold, with other Vessels of Silver and Gold, and also the Holy Vestures decked with Gold and precious Stones; all those he gave to *Titus*, who made him Chief Priest over them that remained, next unto *Joseph* the Priest; for *Titus* gave *Joseph* Authority as well over the Priests and Levites, as over the whole People of the *Jews*. Then was *Gorion*, the Father of *Joseph*, that writ this History, brought out of Prison, with his Wife and Children, among whom was one *Barion*, *Joseph*'s younger Brother; he was a very wise and godly Priest, by whom God bestowed many Benefits upon the *Israelites*; for *Titus* left him at *Jerusalem*, and took him not with him, as he did *Joseph*; *Joseph*'s Father lived after the City was taken twenty Months, and died. They took also one *Phineas* a Priest, who was Keeper of the Treasure House: he bewrayed and detected to the *Romans* all the Treasures of the Priests, and their Vestments; he gave also unto *Titus* a most precious Oyl, with sweet Odours and Perfumes, and Garments also of Purple, which the Kings of the Second Temple had given. Wherefore both this *Phineas* and *Joshua*, whom we mentioned before, transgressed the Covenant of the Lord, and offended God, in that they delivered his Jewels to the Enemies of his People, which they ought not to have done, but rather

rather to have died for the Glory of the Lord, as the other Prieſt did, which caſt themſelves into the Fire.

Thus was the City of *Jeruſalem* taken, with all the precious things that were therein. And *Titus* went up to Mount *Sion*, took it, and razed the Wall thereof. Three days after, *Jehochanan*, ſore vex'd with Hunger, left his Place where he lurked, and came to *Titus*, fell down before him, and kiſſed his Feet, ſaying, Save me, O Lord King. *Titus* commanded him to be fettered with Iron Chains, and when he had cauſed him to be carried about the Camp, ſo bound, and to be mocked of all Men; by the ſpace of ſeven Days, he commanded to hang him, and ſo got he a juſt End, and fit Reward for his Cruelty.

Afterward came *Schimeon* alſo forth of his Den, being driven to it with Famine. He had put on Kingly Apparel, and ſhewed himſelf afar off to the *Roman* Hoſt; who ſeeing him, were afraid to go to him; but he call'd unto them, and ask'd for ſome Captain. Then one came forth, and ſaid unto *Schimeon*, Tell me who thou art, and I will not kill thee. *Schimeon* anſwered therefore, and told him, I am *Schimeon*, that Seditious Captain of the *Jews*, which have made you ſo much ado, now I beſeech thee, ſhew me ſo much Favour as to bring me to *Titus* thy Maſter; which he did: *Titus* therefore, when he ſaw *Schimeon*, he commanded him to be faſt bound, and to be led about the whole Hoſt, that he might be derided and mocked: Afterward he was put to a ſore Death; firſt his Head was ſtricken off, then he was cut in Pieces, and caſt unto Dogs: So he died an abominable Death, being puniſhed for his Iniquity.

The

The Number of the *Jews*, as well Citizens as others, that came unto the Feast of *Jerusalem*, which were slain, partly by the *Romans*, partly by the Seditious, during the whole time of these Wars, was known to be Eleven hundred thousand, besides them whose Number was not known; only they were counted which were slain and buried: Besides them, they also were not reckoned, that after the death of *Jehochanan* and *Schimeon*, died with *Eleazar* the Son of *Anani* the Priest: They that were led Prisoners by *Titus* to *Rome*, were Sixteen thousand Men.

So *Titus* with *Joseph* went to *Rome*, leaving *Bonian*, *Joseph*'s Brother, at *Jerusalem*, who was appointed to be the Chief Priest of them that abode there; for *Joseph* did request it of *Titus*, which he performed. The Seditious were all slain in the Battel which they took in hand for the Peoples sake, and the Temple of the Lord: those also, that *Titus* took Prisoners, were put to vile Deaths, for he reserved many to be Mocking-stocks in every City, where he passed by in the way to *Rome*; and in every Town he commanded some of them to be brought forth, and cast unto the Lions till they were all consumed.

CHAP. V.

THere were certain People at that time, dwelling amongst the Mountains of *Ararat*, that were called *Alanites*, whose Power *Alexander* King of *Macedonia* fearing, closed them on every side.

This

This People, although they had no knowledge of the use of Iron nor Armour, yet this was their manner, That one of them, with a great Pole burnt a little at the end, would put to flight a Hundred good Soldiers, were they never so well appointed and armed. Until this Year they were always shut in, but now being oppressed with a great Dearth and Famine throughout all the Land, they sent Embassadors to the People of *Hurkan* their Neighbours, requiring them that they would open the straits of the Mountains, that they might come forth with their Wives and Children to seek them Food.

The *Hurkans* granted their Requests, and opened them the Entrances of the Mountains; so they came forth, wandring here and there, spoiling divers Countries, till at length they took their Journey toward the Mountains of the Land of *Madai*, where they found Horses, namely in the Desart of *Madai*, amongst the People of *Ararat*; they got those Horses, leap'd upon them, and entred the Land of *Madai*. The President or Ruler of the Country hearing thereof, fled into the highest Hills, leaving his Wife and Children behind him for haste, he was so afraid of the *Alanites*, knowing their Valiantness. Straightway he sent unto them Embassadors to make Peace with them, and he would let them have Victuals upon this Condition, That they would not spoil his Country: They made answer, If so be he would maintain them, and let them have Food for the space of one Month, till the Corn in their own Country were ripe, they would return home again at the Months end; for we desire not (say they) thy Gold or Silver, being

ing Men ſeparated from all Entercourſe in Traffick with other People, nor any thing elſe than Food do we ſeek.

This their Requeſt the Rnler granted them, and let them have a certain Grain called Mill, ſodden with one kind of Fleſh or other. The Number of them was Seven thouſand one hundred and fifty, and five thouſand one hundred and forty Perſons. When the Month was ended, and the *Alanites* underſtood the Corn in their own Country was ripe, they departed out of the Land of *Madai*, according as they had ſworn, and returned toward their own Country.

And as they were in their way homeward, *Mithridates* King of *Ararat* came againſt them to annoy them, minding to drive them from his Coaſts, leſt they ſhould waſte his Country. Therefore while they marched through this Country going toward their own, *Mithridates* made War upon them, but his Men were beaten down by the *Alanites*, like as Graſs falls upon the Ground when a ſtrong Man treads upon it. Then one of the young Men of the *Alanites*, in deſpight, put a Rope about *Mithridates*'s Neck, and drew him after him, unto his great Shame. *Mithridates* gat out his Sword, and cut aſunder the Rope and fled. To whom the *Alanites* looking back, ſaid, Go thy way, get thee home, and make no more War upon us hereafter; for we were not minded to waſte thy Land, nor yet to kill thy People. For if we had ever intended it, Could we not have done it long ago, when as nothing is betwixt us and you, but the Mountains of *Ararat*? But we were of this Mind, that we ſhould greatly offend to kill Men of our own

ſhape

ſhape and likeneſs. See now *Alexander*, which went about to ſubdue the whole Earth, and to declare his Power, cloſed us up within our Land; Why, becauſe he was afraid we ſhould come out upon him. But we laught him to ſcorn when he did it; if we had liſted, we could have letted him from ſhutting us in, and to make no Peace with him: but we made no reckoning of his Doings: For it is our Cuſtom to keep us within our own Country, we ſeek no other Land, whenas our own Land is better than any other. It pleaſed us well that he incloſed us, that the cruel wild Beaſts, which are in the Mountains of *Ararat*, could have no Paſſage to us. The cauſe we came out now, was nothing elſe, than that we were oppreſſed with a great Dearth, and we determin'd to be no longer from home, than till our own Fruits were ripe, and then to return, as you ſee we do.. If we had been minded to win your Land, had we not been able utterly to have overcome you, and to have gotten the Dominion over you? But neither ye nor your Country did ever delight us greatly; for our Manners differ far from yours.

Behold the King of *Madai*, when he had kept us forth a Month, we harmed him not, we are not wont to hurt Men as ye are, that cannot be content with your own ſtate, but muſt deſire other Mens Inheritance. Now therefore go and return to your own Country, and ſo will we to ours, without doing you any more hurt: wherefore ye need not be afraid of us. So the *Alanites* went home to their own Country, having ſlain of *Mithridates*'s People Three hundred thouſand Men, and never a one of their own was killed.

Titus hearing of this, was deſirous to go unto them,

them, to let them understand his Valiantness; but he could not compass it, because all his best Men were spent in the Wars at *Jerusalem*. Wherefore he determined to return to *Rome*, after he had taken *Jerusalem*, where he abode as yet besides the *Antochia*. There he had Intelligence, that divers of the *Jews* were gathered together, with whom was *Eleazar*, the Son of *Anani* the Priest, who during the Siege, fled unto a certain Hold call'd *Mezira*, whereupon many of the *Jews* resorted to them.

Titus hearing this, that many had joyned themselves to *Eleazar*, feared lest after his Departure *Eleazar* might from thence make an Inroad, and take *Jerusalem*, and destroy the *Romans*, which should be no small damage to the *Roman* Empire. Wherefore he made out against him, and sent thither one *Silcham*, a Nobleman of *Rome*, with a great Host to besiege *Mezira*; but he could not get it.

Wherefore he sent unto *Titus* for an Iron Ram, to batter the Walls withal; which after he had received it, he beat down the Walls of *Mezira* therewith. The *Jews* seeing that, raised a great Countermure within of Wood and Timber, which the *Romans* set on fire and burnt. After that, they assaulted the Town from Morning till Night, at what time the *Romans* left off, supposing they were not able to prevail against *Eleazar*'s Defence in the dark.

Eleazar in the mean season, call'd an Assembly of all the Chief Men of the *Jews* that were with him, and said unto them in this wise:

Come hither ye Seed of *Abraham*, and kingly Priesthood, which have unto this day ever prevailed against the Enemies of God: Let us hear your Advice what is best

beſt to be done againſt this Multitude that is come upon us at unawares. Ye ſee that at this time chiefly it becometh us to follow the Courage and Valiantneſs of our Forefathers, wherewith they were in time paſt endued: Conſider moreover, that every thing hath its end, and there are ſometimes in War, when as Men are wont to follow the purſuit, ſometimes to flee from the ſame, whom they purſued, and to humble themſelves before them.

And it is no ſhame to be humbled and diſgraced, when as all things have their determinate end. Albeit, whoſo is of an haughty Courage, he muſt ſo eſtabliſh his Heart, that he quail not with fear; then ſhall he be deemed a valiant Man. If ye therefore be of that Courage that ye fear not Death, then will I call you valiant Men and Worthy. Conſider the Fortitude of *Abraham* our Father, and the Fact that he did: For having but one only Son, whom *Sarah* bare unto him in her Age, he never ſtaggered nor ſtayed at it, to offer him up to the Lord God for a Burnt-Offering; for he thought not that he ſhould kill him, but perſwaded himſelf moſt certainly, that he ſhould promote him to the Life and Light of the Lord, foraſmuch as for the love of God, and at his Commandment, he ſhould have killed him. Weigh the thing that *Joſiah* the juſt King did, who ſetting at nought this wretched Life, and aſpiring to everlaſting Felicity, would not avoid the jeopardy of his Life, when as he might have done it. For altho' *Pharaoh Necho* ſaid, He came not againſt him, but againſt the King of the *Chaldees*, yet would not *Joſiah* hear him, but rather proceeding againſt *Pharaoh* in Arms, was ſlain in the Battle, and went unto that great Light in the Garden of Paradice, which is the Lot and Inheritance of the

Juſt.

just. We know that in this World no Man receives the reward of his Righteousness, but it is laid up for him in the other World; where he shall reap the fruit of his Righteousness, that he hath sown in this World. Neither doth long Life in this World profit a Man to the attaining of everlasting Bliss, except he work Righteousness, and lead his Soul forth of Darkness into Light: Like as contrarywise, shortness of Life hindreth no Man from everlasting Happiness, if so be his Soul have no defect in those things which pertain to the World to come. For *Abel*, which was slain of his Brother, liv'd no long Life; yet when he had ended it, he obtain'd everlasting Rest: But *Cain* that liv'd long in the World, was a wanderer and a runagate in this Earth; and after this Life went to perpetual Misery.

Now therefore, my Brethren, if we also shall live any longer, our Life shall be a miserable Life, and our days, days of Vanity and Travel; yea, our Soul as long as it shall remain in this Body, it shall be tossed with great Tribulation; but if it once go forth, then shall it rejoyce and never be afraid. And all the days that it is in the Body, it never leaveth weeping and mourning: for it is the Spirit of Life which is hedged within the Body, by Sinews and Bones, none otherwise than if it were bound with Chains.

The Spirit is also that which quickneth the Flesh that is taken of the Dust of the Earth, for Flesh can't quicken the Spirit. Besides this, the Spirit is that which observeth and marketh the Flesh, and searcheth the Works thereof so long as it is in the Body; yea, and Flesh cannot see the Spirit, but the Spirit seeth the Flesh always, neither is there any Member of the Body hid from it. The Eyes also of the Body cannot perceive what time the Spirit resorteth to the Flesh, & depart-

eth from the ſame; for the Spirit of Man which is his Soul, is from Heaven, but the Fleſh is taken from the Earth. Wherefore the Soul may remain without the Body, but not likewiſe the Body without the Soul; and when the Spirit comes to the Fleſh, it viſiteth it, as a Neighbour is wont to go and ſee his Neighbour, and quickneth it; and when again it departeth from it, the Fleſh dieth, and if the Soul will follow the deſires of the Fleſh, then this is the death of the Soul; but if it give no Ear unto the Fleſh, then ſhall the Soul come to the light of Life, and the Fleſh ſhall dye.

Wherefore the Soul is glad when it departeth out of the Body, like as one that hath been long bound, is very well contented when he is diſmiſſed out of Priſon. For all the while that the Soul is kept cloſed in the Fleſh, it is as it were a Slave, in moſt hard and grievous Bondage under a hard Maſter. Therefore when it departeth from the Body, it is glad, becauſe it muſt go to the Garden of Paradiſe. Thus ye ſee that in this Life, the Soul is compared to a Bond Servant and Slave.

Much more than this, did he diſcourſe of the immortality and bleſſedneſs of the Soul before them, which we have omitted here. And making then a Digreſſion from that, he lamented and wept moſt bitterly for the caſe of the City of *Jeruſalem*, ſaying, Where is now the City of *Jeruſalem*, that great and populous City? where is that moſt beautiful City of *Sion*, and that holy City which rejoyceth the whole Earth? O thou Worſhip of *Iſrael*, the Mirth of our Hearts, whither is thy Glory come? Where is thy Magnificence, O *Jeruſalem?* Where be the Hills of the Daughter of *Sion?* Where be her Kings

Kings and Princes? Where be the Kings that were accuſtomed to come to enquire of her Welfare in her Gates? Where are our Sages and Elders, her young and moſt valiant Men, which were Jocund and Merry in her Streets upon her Sabbaths and Feſtival Days? Where is her famous Sanctuary, the Dwelling of the Almighty God? Where is the Houſe of *Sanctum Sanctorum*, the Habitation of Holineſs, wherein no Man might ſet his Foot but the High-Prieſt, which he never but once a Year entred into, but in thee? O *Jeruſalem*, thou waſt once repleniſhed with People, and renowned amongſt Kings, beloved of God; in thee was eſtabliſhed the Seat of the Kingdom of Juſtice and Judgment, whoſe Streets were paved with moſt precious Marble, whoſe Walls gliſter'd and ſhined with the ſame Stone; whoſe Gates were every one plated with Gold and Silver, whoſe Walls were builded with great Stones moſt honourable, whoſe Prieſts in the midſt of the Sanctuary, (like to Angels of God, and Princes of Holineſs, with Sacrifices and Burnt-Offerings) made the Lord loving to thee and thy People. How art thou now full of ſlain Men, and Carcaſſes which have periſhed, ſome by the Sword, ſome by Famine? And how are thy Sons that dwelt in thee, and the Strangers alſo that reſorted to thee, to honour thy Feaſts, brought to ruine now in thee? How art thou fallen from the height of thy Pride, and how art thou ſet on fire and burnt even unto thy Foundations, and art left deſolate and ſolitary? What Eye is ſo hard that can behold thee? What Heart ſo ſtony that can endure to ſee thee? how art thou become a Burying-place of Carcaſſes? Ann how are thy Streets made void and deſtitute of living Creatures? and they which heretofore were

repleniſhed with living, are now ſtuffed with dead? how have the Aſhes of the Fire covered thee, that the Sun cannot come at thee? How do the ancient Men, which in times paſt did ſit in the midſt of thee, in the ſeat of Wiſdom, Judgment and Juſtice, now ſit by the Carcaſſes of their Children, to drive away Crows and Beaſts from them, having their hoary Heads beſprinkled with Duſts and Aſhes, inſtead of their Glory? and thoſe Women, thy Daughters that are left, they remain in the Houſes of them that made thee deſolate, not that they may live, but be unhallowed and polluted: Who ſhall ſee all theſe things in thee, and ſhall deſire to live, rather than to die? Who knowing the magnificence thou hadſt of late, and now ſhall ſee thine Ignominy and Diſhonour of the ſame, will not chuſe to die? And would God we had been dead before, that we might not have ſeen in thee this thy Reproach: O that we were without Eyes, that we might not be compelled to ſee theſe Miſchiefs that are in the midſt of thee! And behold we live a moſt ſorrowful Life; for our Enemies, even now before we be dead, caſt Lots for our Sons and Daughters, to divide them amongſt them, to be their Servants and Handmaids.

When *Eleazar* had ended this Lamentation, he ſpake to the People that was with him, thus;

Now therefore, Brethren and Friends, take Compaſſion of your ſelves, your Wives and Children, with the old Men which be with you: Let them not be led into Bondage without all Mercy, that they be not conſtrained to mourn under the Hands of their Enemies. For if ye do this, ye loſe without doubt all Places that are prepared for you in the World of Righteouſneſs, neither ſhall ye have any part in the Light of Life. Ye rather with your own Hands kill them:

for

for if ye will do so, they shall be counted as Sacrifices most acceptable unto God. And that done, we will after issue out upon our Enemies and fight against them till we die valiantly for the Glory of the Lord. For we will never suffer them to bind us with Bonds and Chains, as Bondslaves in the Hands of the Uncircumcised. Neither will we see our ancient Men haled by the Beards before our Eyes most miserably, nor yet our Maids, Wives and Daughters to be prophaned, unhallowed, and defloured, nor our Sons crying to us, and we cannot help them. For what shall our Life avail us, after our Land is desolate, our Sanctuary razed, the *Romans* will ravish our Wives and Daughters before our Eyes, and oppress our Sons with a most grievous and hard Yoke? Now therefore it is better for us all to kill our Wives and Children, whose Blood God shall accept thankfully as the Blood of Burnt Offerings, and after we will issue out on the *Romans*, fight till we be all destroyed, and die for the Glory of the Lord God.

These Men therefore went and gathered together Wives and Daughters, embraced them, and kissed them, saying, Is it not better for you to die in your holy Country honourably, than to be led away into Bondage, with great Ignominy and Shame, into the Land of your Enemies, and be compelled to die before the Idols of the *Gentiles*? These sayings when the People had heard, they broke forth that Night into great Sorrow and Pensiveness, weeping and making great Lamentation; but they all confest with one accord, that they had rather die than live. Therefore as soon as it was day, *Eleazar*'s Companions killed their Wives and Children, and cast their Bodies into Cisterns and Wells that were in *Mezirah*, covering and

ſtopping them with Earth. Afterward iſſued *Eleazar* the Prieſt forth of the Town, with all his Men, and forced a Battel upon the *Romans*, of whom the *Jews* killed a great Number, and fought ſo long, till they all died manfully for the Lord God.

But *Titus* left a Remnant of *Iſrael* in the City *Jaſnah*, and the Villages thereabout, and in the City *Bitter* and *Aſſa*, and their Villages; in which place *Rabi Jochanan*, Son of *Shakkai*, was appointed chief. *Bonion* the Prieſt, younger Brother to *Joſeph* the Prieſt, was put in Authority by *Titus* for *Joſeph*'s ſake, over all the *Jews* which were at *Jeruſalem*. At the ſame time was *Raſchbag*, a Prince of *Iſrael*, put to death: *Iſchmael* Son of *Eliſcha* the High-Prieſt: Moreover *Titus* was minded to have put *Rabbi Gamaliel*, Father of *Raſchbag*, to death; but *Rabbi Jochanan*, Son of *Shakkai*, made ſuit for him, and obtained Pardon for his Life. This *Rabbi Jochanan* was he that came forth of *Jeruſalem*, in the beginning when *Veſpaſian*, Father of *Titus*, came firſt againſt *Jeruſalem*, whom *Veſpaſian* honoured greatly; inſomuch that when he returned to *Rome*, he commended this *Rabbi Jochanan* to his Son *Titus*, commanding him to honour him; for he perceived he was a wiſe Man.

Titus reigned two Years after he had taken *Jeruſalem*, and died. He was a very eloquent Man, expert in the *Latin* and *Greek* Tongues, and writ divers Works in both Tongues. He loved moſt entirely, Juſtice and Equity; for he waſted the City of *Jeruſalem* againſt his Will, and being compell'd thereunto; yea, all the Miſchief that came upon it, happened through the Malice and Naughtineſs of the Seditious, as we have touched before.

THE

THE Ten Captivities OF THE JEWS.

THE *Israelites* were ten times led into Captivity; four times by the hand of *Senacherib*, and four times by *Nebuchadnezzar*, once by *Vespasian*, and once by superstitious *Adrian*.

First invaded them *Senacherib*, and transported the *Reubenites*, the *Gadites*, and the half Tribe of *Manasseh*. He took away also the Golden Calf, which *Jeroboam*, the Son of *Nebat*, had made: He led them into *Helath*, *Habor*, to the River of *Gozan*, and the Cities of the *Medes*. This Captivity was in the time of *Pekah*, the Son of *Remaliah*.

The second Captivity: *Hosea*, the Son of *Ela* remained, and slew *Pekah*, the Son of *Remaliah*. After he became the Servant and Subject of *Senacherib* seven years: Then came *Senacherib* the second time, and carried away the Tribes of *Asa*, *Issachar*, *Zabulun* and *Napthali*, of whom he let go free only one of every eight: He took away also another Calf that was in *Bethel*.

After the death of *Ahaz*, reigned *Zedekiah* his Son in his stead four Years. The fourth Year of whose Reign *Senacherib* came and entrenched about *Samaria*, besieging it three Years, and at length

took it, in the sixth Year of the Reign of *Hizkiahu*. So led he away the *Israelites* that were in *Samaria*, the Tribe of *Ephraim* and *Manasseh*: This is the 3d Captivity.

When *Nebuchadnezzar* had reigned eight Years, he made Wars against *Jerusalem*, bringing with him the *Chuteon Hereticks* out of *Babylon*, *Ethiopia*, *Hemates*, *Avim* and *Sepharvaim*; and as he warred upon *Judea*, he took in that Country an hundred and fifty Cities, in the which were two Tribes, *Judah* and *Simeon*, whom he took with him, and caused them forthwith to be led into *Halah* and *Habar*, until the King of the *Ethiopians* rebelled against him, whose Kingdom was on the hinder Parts of *Egypt*. Then taking *Judah* and *Simeon* with him, he made War upon the King of *Ethiopia*. So the holy and blessed God placed them in the dark Mountains. Here were four Captivities, whereby ten Tribes went into Exile by *Sanacherib*. There remained yet of *Judah* one hundred and ten thousand, and of *Benjamin* one hundred and thirty thousand in the City of *Jerusalem*, over whom reigned *Hizkiahu*. Moreover, *Senacherib* came out of *Ethiopia* against *Jerusalem* again, leading him with one hundred and ten thousand, but the Holy Lord overthrew him there; as it is written, *And the Angel of the Lord issuing forth, smote in the House of* Asar 175 *thousand Men*. His People therefore was slain, and no Man left but *Senacherib*, and his two Sons, and *Nebuchadnezzar* and *Nabuzaraden*; this slaughter was in the 14th Year of *Hizkiahu*; from which Overthrow, until the time that *Nebuchadnezzar* invaded the *Jews* in the Reign of *Jehoiakim*, were a hundred and seven Years.

The

The Fourth Year of *Jehoiakim*, came *Nebuchadnezzar* the first time, and carried away three thousand and twenty and three of the Tribes of *Judah* and *Benjamin*, and of other Tribes seven thousand, all the able Men, and all their Power, binding them with Chains. This is the fifth Captivity.

Seven Years after this Captivity, came *Nebuchadnezzar* another time unto *Dophna* a City of *Antioch*, from whence he led four thousand and six hundred of the Tribe of *Judah*, and of *Benjamin* fifty thousand, of the other Tribes seven thousand.

This Transmigration made he in *Babylon*, which is the sixth Captivity.

Furthermore, betwixt the sixth Bondage and the seventh, were nine Years of the Reign of *Zidkiahu*. When *Nebuchadnezzar* had reigned nineteen Years, he came the third time unto *Jerusalem*, and overcoming *Zidkiahu*, he burnt the Temple, and took away the Pillars, the Brazen Sea, and the Furnitures that *Solomon* made, and all the Vessels of the House of the Lord, and the Treasures of the House of the King which was in *Jerusalem*; all the Vessels he sent to *Babylon*. He slew also of the *Israelites* nine hundred and one thousand, besides them that were slain to revenge the Blood of *Zecharias*. The *Levites* stood singing a Song, while slaughter was made of them, but they were not able to finish it, before the Enemies entred the Temple and found them standing in their Place with Harps in their Hands. Therefore he carried away in this Captivity, the *Levites* which were of the Seed of *Moses*, six hundred thousand, whom when the *Gentiles* had brought unto the Rivers of *Babylon*, they demanded of the *Jews*, *Sing us a Song of Sion:* And by and

by

by they gnawed off the Tops of their Fingers with their Teeth, saying, *How shall we sing the Song of the Lord in a strange Land?* And the blessed Lord seeing they would not sing a Song, he enlarged them, and placed them on the further side of *Sambatia*. Moreover he translated and carried away eight hundred and thirty two thousand, which were all of the Tribe of *Judea* and *Benjamine*, whereof he left in *Jerusalem* six thousand, setting over them for their Ruler, *Gedalia* the Son *Abikam*, who was slain after by *Ishmael* the Son of *Natania*, whereupon the *Israelites* being afraid, fled from their Country into *Egypt*. This is the Seventh Transmigration and Bondage.

The 27th Year of the Reign of *Nebuchadnezzar*, he took *Egypt* and *Tyre*, drown'd the *Jews* that were therein, and the Nations which descended of *Amnon* and *Moab*, and of the Land bordering upon *Israel*, and led *Jeremy* and *Baruch* with them into *Egypt*: This is the Eighth Captivity.

Then the *Israelites* that remained alive in *Egypt*, departed unto *Alexandria*, and remained in it until they grew and increased unto many Thousands; and whoso saw not their Glory, saw no Glory in his time. For there was in it the Sanctuary, the Altar, the Offerings, Incenses, the Ordinance of Bread, of Faces, the Houses of Studies, and Schools without Number, Men of great Substance, Riches and Power. But wicked *Troganus* made War upon them, and slew very many of them: After came *Alexander* against them, who slew also many of them. These are the eight Captivities or Bondages, which befel in the first House, and time of the first Temple.

After the Desolation of the first House seventy Years, *Cyrus* the Son of *Hester*, sent unto *Nehemiah*, *Zerub-*

Zerubbabel, *Baruch*, and his whole Society, and they builded the second House. Then after four Years of the Reign of *Cyrus*, after the House was destroyed, *Ezra* went from *Babylon*, with forty thousand in his Company, and the *Israelites* were afflicted and vexed under *Cyrus* for the space of Thirty three Years.

Then came *Alexander* the King of *Macedonia*, and slew *Cyrus*, and when he had reigned twelve Years he died. After him came four Usurpers, which afflicted the *Israelites* 158 Years. But after that, the Sons of *Chasmonani* came and slew those Usurpers, and taking the Dominion from them, reigned themselves 103 Years.

Then reigned one *Herod*, the Servant to *Chasmonani*, who killed his Masters, and their whole Family, save one Maid whom he loved. But she climbed upon the top of an House, and said, There is no body left alive of my Father's House but I alone; so she cast her self headlong from the top of the House, and died. *Herod* did lay her in Honey, and preserved her for the space of seven Years: There were that said, he had Carnal Copulation with her after she was dead.

Herod and *Agrippa* his Son, and *Monazah* his Nephew, possessed the Kingdom one hundred and three Years. So hast thou Four hundred and three Years of the second House.

Then came *Vespasian Cæsar*, and *Titus* his Wives Son, and wasted the Second House, carrying away *Israel* unto *Rome*. This is the Ninth Transmigration. Moreover, *Bitter* remained after the Desolation and wasting of the Temple Fifty two Years.

After that *Adrianus*, who used Superstition with Bones, made Wars upon them, and transported *Israel* from their Country, after he had spoiled it, conveying

veying them into *Spain*. This is the Tenth Captivity.

This *Adrian* vanquiſhed the *Jews* (which rebelled the ſecond time againſt the *Romans*) with a final and utter Deſtruction, forbidding and not ſuffering them, in any wiſe, to enter into *Jeruſalem*, which he had begun to fortifie with very ſtrong Walls, and cauſed it to be called *Helius*, after his own Name. He cauſed alſo a Sow to be graven over the chief Gate of the City, and a *Jew* under her Feet, carved in Stone, in Token of their Subjection.

A Corollary.

THus the ancient Nation of the *Jews*, which in former times might have been called the Favourite of God Almighty, was utterly deſtroyed, and their City demoliſhed, the famous City of *Jeruſalem*, which had been Five times ſurprized and ſacked before.

Firſt, *Aſocheus* King of *Egypt*, after him *Antiochus*, then *Pompey*: And after him *Herod* with *Soſius* took it; yet did they not diſmantle, much leſs deſtroy it. But before them the Kings of *Babylon* ruin'd it, after they had poſſeſſed it 1300 Years eight Months and ſix Days after the Building of it. The firſt Founder of it was one of the Princes of the *Canaanites*, called in his own Language the Juſt King: and indeed he was ſo, for he was the firſt Prieſt that ſacrificed to God, and dedicated a Temple there, calling the City *Solyma*: But

David

David King of the *Jews* having driven out the *Canaanites*, gave it unto his People to be inhabited, and after 464 Years and 3 Months it was destroyed by the *Babylonians*. And from King *David*, who was the first *Jew* that reigned there, until the time that *Titus* destroyed it, were 1179 Years. And from the time that it was first erected until it was thus ruined, were 2177 Years, yet neither the Antiquity, nor Riches, nor Fame thereof then spread over the World, nor the Glory of Religion, did any thing avail to hinder this hard Destiny.

Such was the end of besieging *Jerusalem*, when none was left to kill more, or any thing remaining for the Soldiers to get, or whereon they should exercise their Courage, for they would have spared nothing that they could have spoiled; *Titus* commanded them to destroy the City and Temple, only leaving standing certain Towers that were more beautiful and stronger than the rest, *viz. Phaselus*, *Hippocos* and *Mariamne*, with the Wall that stood on the West-side, intending to keep a Garrison there; and these were left to stand for Mountains of their strength, and the *Romans* Valour, which had overcome a City so well fortified: All the rest of the City they so flatted, that they who had not seen it before, would not believe it had ever been inhabited.

Eheu quàm tenui pendent mortalia filo!

And

And now for an Upshot of all that hath been said, take a short View of the whole Matter.

Together with a true Character of the JEWS *as they are at this day; with the Hopes and Desires of all good Men for their Conversion.*

WHen the *Jews* had made the full measure of their Sins run over, by putting to death the LORD of LIFE, God's Judgments (as they deserved, and our Saviour foretold) quickly overtook them: For, a mighty Army of the *Romans* besieged and sack'd the City of *Jerusalem*, wherein by Fire, Famine, Sword, Civil Discord, and Foreign Force, Eleven hundred thousand were put to Death. An incredible Number it seemeth, yet it cometh within the compass of our Belief, if we consider that the Siege began at the time of the *Passover*, when in a manner all *Judea* was inclosed in *Jerusalem*, all private Synagogues doing then their Duties to the Mother-Temple; so that the City then had more Guests than Inhabitants. Thus the *Passover*, first instituted by God in Mercy, to save the *Israelites* from death, was now used by Him in Justice, to hasten their destruction, and to gather the Nations into a Bundle, to be cast into the Fire of his Anger. Besides those who were slain, Ninety seven thousand were taken Captives: And they who had bought our Saviour for thirty Pence, were themselves sold thirty for a Penny.

The

The General of the *Romans* in this Action was *Titus*; Son to *Vespasian* the Emperor; a Prince so good, that he was stiled, *The darling of Mankind*, for his sweet and loving Nature (and pity it was, that so good a Stock had not been better grafted!) So vertuously disposed, that he may justly be counted the glory of all Pagans, and shame of most Christians. He labour'd what lay in his Power, to have saved the Temple, and many therein; but the *Jews*, by their Obstinacy and Desperateness, made themselves uncapable of any Mercy.

Then was the Temple it self made a Sacrifice, and burnt to Ashes. And of that stately Structure, which drew the Apostles Admiration, not a Stone left upon a Stone. The Walls of the City (more shaken with the Sins of the *Jews* defending them, than with battering Rams of the *Romans* assaulting them) were levelled to the Ground; only three Towers left standing to witness the great strength of the Place, and greater Valour of the *Romans* who conquer'd it. But whilst this Storm fell on the unbelieving *Jews*, it was Calm among the *Christians*; who warned by Christ's Predictions, and many other Prodigies, fled betimes out of the City to *Pella*, (a private Place beyond *Jordan*) which served them instead of a little *Zoar*, to save them from the imminent Destruction.

Threescore Years after *Adrian* the Emperor rebuilt the City of *Jerusalem*, changing the situation somewhat Westward, and the Name thereof to *Ælia*. To despight the Christians, he built a Temple over our Saviour's Grave, with the Images of *Jupiter* and *Venus*; an other at *Bethelem*, to *Adonis* her Minion; and to enrage the *Jews*, did engrave

grave Swine over the Gates of the City. Who storming at the prophanation of their Land, brake into open Rebellion; but were subdued by *Julius Severus* the Emperor's Lieutenant, and experienced Captain, and many thousands slain with *Bencochab*, their counterfeit *Messias*, (for so he termed himself) that is, *The Son of a Star*; usurping that Prophecy, *Out of* Jacob *shall a Star arise*; tho' he prov'd but a fading Comet, whose Blazing portended the Ruine of that Nation.

The Captives, by order from *Adrian*, were transported into *Spain*, the Country laid waste, which parted with her People and Fruitfulness both together.

Indeed Pilgrims to this day, here and there, light on Parcels of rich Ground in *Palestine*, which God may seem to have left, that Men may taste the former sweetness of the Land, before it was scourged for the Peoples sins; and that they may guess the goodness of the Cloth by the fineness of the Shreds. But it is barren for the generality. The streams of Milk and Honey wherewith once it flowed, are now drained dry, and the whole face of the Land looketh sad; not so much for want of dressing, as because God hath frowned on it.

Yet great was the oversight of *Adrian*, thus totally to unpeople a Province, and to bequeath it to Foxes and Leopards. Tho' his Memory was excellent, yet here he forgot the old *Romans* Rule, who to prevent Desolations, where they rooted out the Natives, planted in Colonies of their own People. And surely the Country recovered not a Competency of Inhabitants for some hundred Years after.

For though many Pilgrims came thither in after Ages, yet they came rather to visit, than to dwell.

And

And such as remain'd there, most embracing single Lives, were no Breeders of Posterity. If any say, that *Adrian* did wilfully neglect this Land, and prostitute it to ruine for the Rebellion of the People; yet all account it small Policy in him, in punishing the *Jews* to hurt his own Empire, and by his vestation to leave fair and clear footing for foreign Enemies to fasten on this Country, and from thence to invade the Neighbouring *Dominions:* as after the *Persians* and *Saracens* easily over-ran and dispeopled *Palestine.* And no wonder if a thin Meadow were quickly mown.

But to return to the *Jews.* Such Straglers of them, not considerable in number, as escaped this Banishment into *Spain* (for few Hands Reap so clean as to leave no gleanings) were forbidden to enter into *Jerusalem*, or so much as to behold it from any Rise or Advantage of Ground. Yet they obtained of the after Emperors, once a Year, namely, on the 10th of *August*, whereon their City was taken, to go in and bewail the Destruction of their Temple and People; bargaining with the Soldiers, who waited on them, to give so much for so long abiding there; and if they exceeded the Time they conditioned for, they must stretch their Purses to a higher rate: so (what St. *Jerom* noteth) they who bought Christ's Blood, were then glad to buy their own Tears.

Thus the main Body of the *Jews* was brought into *Spain*, and yet they stretched their out Out-Limbs into every *Country:* So that it was hard to find a populous City without a common Sink, as without a Company of *Jews.* They grew Fat on the barest Pastures by Usury and Brokage, tho' often squeezed by those Christians amongst whom they lived, *counting them Dogs*, and therefore easily finding a stick to

beat them. And always in any Tumult, when any fence of Order was broken, the *Jews* lay next harms; as at the Coronation of *Richard* the First, when the *English* made great Feasts, but the pillaged *Jews* paid the shot. At last for their many Villanies (as falsifying of Coin, poisoning of Springs, crucifying of Christian Children) they were slain in some Places, and finally banished out of others.

Out of *England*, *Anno* 1291. by *Edw.* I. *France* 1307. by *Philip* the Fair; *Spain* 1492. by *Ferdinand*; *Portugal* 1497. by *Emanuel*. But had these two latter Kings banished all Jewish Blood out of their Countries, they must have emptied the Veins of their best Subjects, as descended from them. Still they are found in great numbers in *Turkey*; chiefly in *Salomibi*, where they enjoy the freest Slavery; and they who in our Saviour's time, so scorned *Publicans*, are now most employed in that Office to be the *Turks* Toll-gatherers. Likewise in the Popish Parts of *Germany*; in *Poland* a Pantheon of all Religions; and *Amsterdam* may be forfeited to the King of *Spain*, when she cannot shew a Pattern of this, as of all other Sects. Lastly, They are thick in the Pope's Dominions, where they are kept as a Testimony of the Truth of the Scriptures, and Foyl to Christianity: but chiefly in pretence to convert them. But his Holiness's converting Faculty worketh the strongest at the greatest distance: For the *Indians* he turneth to his Religion, and these *Jews* he converteth to his Profit. Some are of Opinion of the General Calling of the *Jews*; and no doubt, those that Dissent from them in their Judgments concur in their Wishes and Desire. Yet are there Three grand Hindrances of their Conversion.

First, The Offence taken and given by the Papists, amongst

amongſt whom they live, or by their worſhipping of Images; the *Jews* being Zelots of the 2d Commandment.

Secondly, becauſe on their Converſion they muſt renounce all their Goods as ill gotten, and they will ſcarce enter in at the Door of our Church, when firſt they are to climb over ſo high a Threſhold.

Laſtly, they are debarred from the uſe of the New Teſtament, the means of their Salvation. And thus we leave them in a ſtate moſt pitiful, and little pitied.

To give you then a right Character in brief; They are a People that know how to comply with the times, and the condition which they live in, eſpecially if their profit be concerned in it; reviled like Dogs and uſed like Slaves, yet never ſhew ſo much as an angry Countenance. A Nation which will thrive whereſoever they come; yet moſt by Uſury and Brokage; not lending any thing, but upon Pawns, and thoſe once forfeited never more redeemable. The beſt of both Sexes are ſaid to have an unſavoury rankneſs, not incident (if not cauſed by ſluttiſhneſs) to other People, from whom they are as different in their Habits as in their Religion. And as for that, they retain ſtill Circumciſion, as the Badge and Cogniſance of their Nation, but mingled with many Ceremonies not preſcribed by the Law, nor obſerved by the Ancients; placing a void Chair for the Prophet *Elias*, whom they believe to be preſent, though unſeen, at the Solemnity. And upon this, they are ſo beſotted, that they conceive the female Sex uncapable of eternal Life, becauſe not capable of Circumciſion. And therefore uſe to Name them with no other Ceremony, than at the ſix Weeks end, to have ſome young Wenches lift up the Cradle with the Child in it, which ſhe that ſtanded at the

head, giveth the Name unto. Of their Sabbath, so extreamly doting, that they have added to the superstitions left them by the *Pharisees*. And herein they are so precise, that if a *Jew* travel on the Friday, and in the Evening fall so short of his Journies end, it amounts to more than 200 Cubits, or 6 Furlongs, which they account a Sabbath-days Journey, there must he sit him down, and keep his Sabbath, though in a Wood, or Field, or the High-way side, without fear of Wind or Weather, Thieves or Robbers, or without taking order for Meat or Drink: And so far have they gone in despight of Christ, as to declare it unlawful to lift the Ox or Ass out of a Ditch, permitted in the strictest times of Pharisaical rigour; so pertinacious in retaining the difference of Meats and Drinks, that they will by no means sit at the same Table with other Men: and so precise in the dressing of it, that they will eat no Flesh, but of their own killing only; and that too, with such Cautions and Reservations, that if any of the Entrails be corrupt or dislocated, they will sell the whole Beast to the Christians for a very trifle; beneficial in that only to the Neighbouring Christians.

Wine they forbear, except it be of their own planting, not so much out of dislike of that Liquor, for they are generally good Fellows, and love their Bellies, as for fear the Wine should be baptized. A Ceremony much used in the *Eastern* Parts. Of the coming of their *Messiah* so full of hopes, that there is no great Warriour stirring, but they look upon him as the Man, till some sad Tragedy or other which suffer under that Persuasion, makes them see their Error; promising to themselves, whensoever he cometh, a Restitution of their Kingdom, and such Felicities therein

therein, in the literal ſenſe of ſome Texts of Scripture, which carry in them a more myſtical and ſacred meaning. That in good time (but God's, not theirs) they ſhall be made partakers of the ſeveral Bleſſings which thoſe Texts do ſpeak of, is both the hope and wiſh of all pious Men: who cannot chuſe but grieve, to behold the natural Branches ſo long diſmembred, and cut off from the Tree of Life. And this they neither hope nor wiſh for, but on ſome fair grounds preſented to them by St. *Paul*, who ſaid expreſly, that when the fulneſs of the *Gentiles* is once come in, that then all *Iſrael* ſhall be ſaved, *Rom.* 11. 25, 26. The words are ſo plainly poſitive, that they need no Commentary: Or, if they did, we have the general Conſent of the Ancients; beſides the conſtant current of moſt Modern Writers, who cheriſh the glad hopes of their Converſion to the Goſpel; which the Apoſtle doth there aim at. *Origen*, *Athanaſius*, *Hierom*, *Auguſtine*, *Chryſoſtome*, for the Primitive Times: *Beda* and *Hugo Cardinalis*, in the times ſucceeding. *Ferrara* and *Thomas Aquinas*, for thoſe of *Rome*. *Calvin*, *Beza*, *Bullinger* and *Peter Martyr*, for the Reformed Churches; beſides divers others of great note ſo expound that Text. Nor want there other Texts of Scripture to affirm as much, which he that doth deſire to ſee, may find them with the Expoſitions of moſt Chriſtian Writers in a Book writ by Doctor *Willet*, entituled, *De generali & noviſſima Judeorum vocatione:* And thither I refer the moſt curious Reader. Out of all I ſhall take theſe words, *De illorum ſalute ſpes ſurperſit.* The *Jews* (ſaith he) are not ſo wholly fallen from the favour of God, but that there ſtill remains ſome hopes of their Salvation. Of their Salvation then by the Goſpel of Chriſt, when the ful-

neſs of the *Gentiles* is once come in, we conceive good hopes: but whether there be any of their reſtituti on to their temporal Kingdom, is a farther queſtion, and not ſo clearly evidenced in the Book of God, though there be ſomewhat in that Book which may ſeem to intimate it.

That the Opinion of being reſtored by the *Meſſiah* to that temporal Power which was taken from them by the *Romans*, was prevalent as well amongſt *Chriſt*'s Diſciples, as the reſt of the *Jews*, is, as I take it, clear enough in the Holy Goſpel. In ſuch a Kingdom, and no other, do the two Sons of *Zebedee* deſire to ſit on both hands of their Maſter. And the ſame was it, and no other, which all of them expected, as appeareth by the words of *Cleophas*, Luke 24. 21. that *Chriſt* ſhould have reſtored unto them: *We thought*, ſaid he, *that This would have proved the Man, that ſhould have redeemed*, from what? from Sin and Satan, or the Curſe and Bondage of the Law? not ſo ἀλλ' ἀπὸ τῆς ζυγῆς τῶν Ῥωμαίων, but from the Yoke of Vaſſalage, which the *Romans* had ſo lately impos'd on them, ſay the Fathers rightly: Touching the ſame it was that they moved him, ſaying, *Lord wilt thou at this time reſtore again the Kingdom to* Iſrael? *Acts* 1. 6. In anſwer whereunto, our Saviour makes them no denial, as unto the thing, nor tells them that they never muſt expect ſuch a Reſtauration; but only puts them off as unto the Time, and bids them reſt themſelves on the pleaſure of God the Father, in whoſe Hand the diſpoſing of all Kingdoms was; *It is not for you*, ſaith he, *to know the times and ſeaſons, which the Father hath in his power*, ver. 7. By which anſwer (as it ſeems to me) there is a poſſibility of reſtoring their Kingdom alſo; tho' not in the time, at that very inſtant

when

when they were moſt deſirous to have it done, or at any other time fit for them to know, that being a Secret which the Father hath reſerved to him alone.

Let the Conſideration of theſe Things be unto us, as it was ſometimes unto an Eminent Divine (now with God) an occaſion of *Prayer unto God* on their Behalf, ſaying with him in this, or to the like Effect.

Tho. Fuller, D.D. late Preacher at St *Mary Savoy*, Weſtm.

O *Lord*, who art righteous in all thy Ways, and holy in all thy Works, we acknowledge and admire the Juſtice of thy proceeding, in blinding and hardning the *Jews*; as for their manifold Impieties, ſo eſpecially for ſtoning the Prophets, deſpiſing thy Word, and crucifying the Lord of Life. For which thou haſt curſed them, according to the Prediction of the Prophet, *To abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim. But thou, O Lord, how long? How long, O Lord Holy and True? How long, O Lord? Wilt thou be angry for ever? Thine Anger is ſaid but to endure for a Moment*; but Lord, how many Millions of Millions of Moments, are contain'd in ſixteen hundred Years, ſince thou haſt firſt caſt off thy firſt and ancient People the *Jews?* Remember *Abraham*, *Iſaac* and *Jacob*, not for any Merit in their Perſons, which was none, but for the Mercy of thy Promiſes, which is infinite, ſo frequently made, & ſo ſolemnly confirm'd unto

them. But O! remember the Orator on thy Right Hand, Christ Jesus our Lord, which was made of the Seed of *David* according to the Flesh; and the Orator in thine own Bosom, thine essential and innate Clemency, and let these prevail if it may stand with thy good Will and Pleasure, that thy People the *Jews*, may be received into the Arms of thy Mercy. As once by a wilful and woful Imprecation they drew the Guilt of *his Blood on them, and on their Children:* So by thy free Imputation, drop the Merit of *his Blood on them, and on their Children.* For the speeding of whose Conversion, be pleased to compose the many different Judgments of *Christians* into one Truth to unite their disagreeing Affections in one Love; that our Example may no longer discourage, but invite them to the imbracing of the true Religion. Oh molifie the Hearts, rectifie the Wills, unveil the Eyes, unstop the Ears of those thy People, whom hitherto thou hast justly hardned: Reveal to their Understanding, those *Oracles* which *thou* hast *committed* to their keeping: That so our Saviour, who long since hath been *a Light to lighten the Gentiles*, may in thy Time be *the Glory of thy People Israel*, that so there may be *one Shepherd, and one Sheepfold.* Grant this, *O Lord*, for *Jesus Christ* his sake, to whom with *Thee*, and the *Holy Spirit*, be all *Honour* and *Glory*, now and for evermore. *Amen.*

FINIS.

A TABLE and brief Description of the chief Places mentioned in the History of *Josephus*.

ACo Ptolemias, *a City of* Phœnicia, *called so from* Ptolomy *King of* Ægypt.

Ajelona, *the name of a City belonging to the* Levites, *and of a Village not far from* Nicopolis; *also the Place whereabout* (*at the Prayer of* Joshua) *the Sun stood still, while the* Canaanites *were slain.*

Alexandria, *a City in* Egypt, *built by* Alexander *Son of* Philip *King of* Macedon, *built in the form of a* Macedonian *Chlamys or Cloak.*

Antiochia, *a City in* Syria, *lying on the Sea Coast, built by King* Antiochus.

Aosta, *a town which* Alexander *King of the* Jews *wan and incompassed it with a tripple Wall.*

Aram, *his Country is at this day called* Syria; *he was one of the Sons of* Shem, *the Son of* Noah.

Arabia, *a Country lying in the East and North East of the Holy Island, and is divided into* Felix Deserta, Petrea; *or* Arabia *the* Happy, *the* Desart *and the* Stony.

Ararat, *a mountain of* Armenia, *where* Noah's *Ark rested.*

Askalon, *one of the five principal Cities of the* Philistines, *built on the Sea-shoar, distant from* Jerusalem 720 *furlongs.*

Asdotum, *a very strong City of the* Philistines, *where Giants*

Giants sometimes dwelt.

Assur, Assyria, *a Country lying near the Holy Land, so named from* Assur, *the Son of* Shem.

Astaroth Karnalim, *a City in the tribe of* Menasseh, *on the other side of* Jordan, *in the very corner of the Country of* Bashan, *in the Confines of* Arabia.

B

Bethshemesh, *or* Beth-seems, *a City belonging to the Priests, lying in the Land of* Juda *in the Lot of* Dan, *afterward assigned to the* Levites; *the People of this City were slain by the hand of God, to the number of* 50000, *for looking into the Ark.*

Bitter, *a very strong City, not far from* Jerusalem, *which the* Romans *took by famine.*

C

Cappadocia, *a little Country, being part of* Syria, *call'd by the Greeks* Leuco Syria.

Cedron, *a Brook which runs on the East side of* Jerusalem, *between the City and Mount* Olivet.

Cephae Toco, *a Town in* Idumea, *which* Vespasian *the Emperor wan.*

Chaldea, *a Country lying North East from* Palestina, *the chief City whereof was* Babylon.

Cæsarea, *a Town lying not far from the Sea, in the Holy Land; call'd also* Turris Stratonis, *and* Flavia Colonia: *very strong, and rebuilt by* Herod *to keep the* Jews *from Rebellion.*

D

Damascus, *a City in* Syria, *lying beyond Mount* Libanus, *six days Journey from* Jerusalem, *watered with two navigable Rivers,* Abana, *and* Pharphar.

E

Elat, *a City in* Idumea, *upon the Coast of the* Red-Sea.

Edom *or* Idumea, *The Country where the Posterity of* Esau *liv'd, so called from the name of* Esau, *signifying Red.*

Euphrates, *called by* Ezechiel, Cheber, *it divides* Babylon *in the midst, and runs into the* Persian *Gulf.*

G

GAlilee, *A most fruitful part of the* Holy Land, *situate betwixt Mount* Libanus *and* Samaria, *bounded on the North with* Tyre, *on the South with the* Samaritans *Country and the River* Jordan; *on the West with the Territory of* Ptolemais *and Mount* Carmel: *on the East it extends it self beyond the Streams of* Jordan.

Gamala, *A very strong, and almost impregnable Town and Castle of* Palestina, *which was built on the top of a Hill, like a Bunch upon a Camels back, whence the City took its name* Gamal; Gamala *in Hebrew signifying a Camel.*

Gaza, *One of the five principal Cities of the* Philistines, *distant from the Sea about two Miles; it was taken from the* Canaanites *by the Tribe of* Judah, Caleb *being their Commander.*

Gerarta, *A City in the Upper* Galilee.

Gilboa, *The Mountain upon which* Saul *and* Jonathan *his Son were slain by the* Philistines.

Gomorrha, *A City of the* Canaanites, *near to* Sodom, *both which were consumed by Fire from Heaven.*

Goschen, *A part of* Egypt *fruitful in Pastures, where* Jacob *and the Patriarchs were placed by* Pharaoh *King of* Egypt.

H

HIerusalem, *called the* Holy City, *was built on Mountains in the midst of* Judea, *in the Tribe of* Benjamin, *a Place chosen by God himself, built at first by the* Jebusites, *and by*

by them called Jebus, *the King thereof* Joſhua *ſlew. Afterward* David *coming againſt it, the Inhabitants were ſo confident of the impregnableneſs of it, that in ſcorn they placed the Lame and Blind upon the Walls, accoounting them ſufficient Defenders of ſo ſtrong a place. But* David, *by the help of Almighty God wan the City, caſt out the* Jebuſites, *rebuilt it round, fortified it with a Tower, and dwelt in it, making it the chief City of all the Land of* Canaan; *afterwards by reaſon of the building of* Solomon's *Temple in that Place, it was called* Hieroſolima, *that is* Solomon's Temple *from the* Greeks *Name. Next for the Idolatry and ſhedding innocent Blood in that Place and Land, the* Jews *were carried captive into* Babylon *by* Nebuchadnezzer, *the Temple and City were deſtroyed by Fire by the* Chaldeans; *but ſeventy Years after that, according as the Lord ſpake by the Mouth of* Jeremiah *the Prophet, the People of the* Jews *were by* Cyrus *ſent out of Captivity into their own Land, with great Gifts, beſides Gold and Silver, and the Veſſels that had been taken out of the Houſe of the Lord by* Nebuchadnezzer, *with* Zerubbabel, *for the re-edifying of the Temple, and furniſhing it by* Artaxerxes; *afterwards* Nehemiah *was authoriſed for the building of the Wall of the City. This being done and finiſhed by* Zerubbabel *and* Nehemiah, *and the City being magnificently increaſed with Buildings, afterwards by the* Maccabees, *and* Herod, *thirty eight Years after the Death of Chriſt,* Titus *Son to* Veſpaſian *ſack'd the City, and deſtroyed it, leaving it only a Gariſon for the* Roman *Soldiers. Sixty five Years after that, the* Jews *falling into rebellion,* Adrian *the Emperour of* Rome, *utterly deſtroyed what* Titus

tus *left standing, and commanded Salt to be sown where the City stood. And thus was fulfilled what was spoken by our Saviour touching the Temple, that there should not be left one Stone upon another.*

Hurcan, *or* Hurcania *a Region on the greater* Asia, *having on the East the* Caspian *Sea, on the South* Armenia, *upon the North* Albania, *on the West* Iberia.

I

JAbaum, *or* Jamnua, *a Village of the upper* Galilee, *standing upon a very steep Ground, which* Josephus, *being Governour of* Galilee, *fortified against the* Romans.

Jericho, *A City in the south part of the Land of* Canaan, *situated in a fruitful soil, where grew Balm, Roses, Sugar-cains, and abundance of Dates, whence it was called the City of Palms.*

Joppe *or* Japho, *A Sea-town and part of* Judea, *built on a high Promontory, from whence materials of Timber and Stones were brought to the building of* Solomon's *Temple from Mount* Libanus *or* Lebanon.

Jordan, *in Hebrew* Jorden, *the fairest and biggest River in all* Palestina, *springing up at the foot of Mount* Libanus, *running on the South of* Canaan, *passing by many famous Places, at length falls into the Lake of* Sodom.

Jorpata, *or* Jatopatæ, *an exceeding strong City of* Jerusalem, *standing all well nigh upon a Rock, accessible only upon the North-side.*

K

KAtiim, *or* Cittim, *the Nations of the* Greeks *so called in* Gen. 10. *and in* Balaam's *Prophecy;* Kittim (*saith he*) *shall afflict* Ashur *and* Eber.

L

LAgarith, *A City of* Edom, *won by* Vespasian.

M

M

MAcedonia, *A Country lying in* Greece *in the Western part of it; it was the Country of King* Philip *and* Alexander *his Son, which was to the* Greeks *the* Persian *Empire.*

Maidai, *or* Media, *a Country having upon the South* Persia, *upon the North the* Hircanian *Sea, on the West* Armenia *and* Syria, *on the East* Hircania *and* Parthia; *which Country took its name from* Madai, *one of the Sons of* Japhet.

Mesopotamia, *A Country which lieth betwixt the River* Tigris *and* Euphrates, *from which situation it was so call'd, as lying in the midst of Rivers.*

Moriah, *A Mountain joyning very near to* Jerusalem, *upon the East-side of that City, a very steep rocky place; in this place* Abraham *offered to Sacrifice his Son* Isaac, *and afterward upon this Mountain was* Solomon's *Temple built.*

Mount Olivet, *so call'd from the plenty of Olives which grew here, lying in the east-side of* Jerusalem, *and separated from the higher City by the Valley of* Cedron: *Into this Mountain our Saviour Christ often repaired, and offered up his Prayers here unto his Father.*

N

NIcopolis, *a City of the Holy Land otherwise called* Emus.

S

SAmaria, *A City standing in the Tribe of* Ephraim, *which after that the Ten Tribes fell off from the Tribe of* Judah, *was made the Metropolis of the Ten revolting Tribes; called* Sebaste, *in honour of* Augustus *the Emperor.*

Scythopolis, *a City in* Syria.

Sennaar, *the Land of* Chaldea, *where the Tower of* Babel *began to be builded.*

Seleucia, *A City on the farther side of* Jordan, *in the Country called* Gualonitis, *so named from* Seleucus *King of* Syria.

Sichem, *a Country near* Hebron, *belonging to* Hamor *the father of* Sichem, *from whence it is thought he gave the name of his Son to that Country of which he was Prince; & by some 'tis thought to be the name of that City call'd in the Gospel* Sichar, *a City of refuge, and peculiar to the* Levites; *a principal City of* Samaria.

Sodom, *a City which stood in the Land of* Canaan, *where now is the dead sea, destroyed by Fire from Heaven, for their sins.*

Sidon, *a Haven and Mart Town of* Phœnecia, *being the Border of the Land of Promise toward the North and in the Lot of the tribe of* Zabulon, *altho' it was never conquered, nor possest by them.*

Sinai, *the mountain otherwise named* Horeb, *upon which the Almighty gave the law to* Moses *by the ministry of Angels. It was call'd* Sinai, *from the word in the Holy Tongue, signifying a Bush, because God appeared there to* Moses, *in a Bush in a flame of fire, the Bush not consumed.*

Sion, *the Hill and City built of that Hill called the City of* David, *taken by him from the* Jebusites, *lying on the North side of the City* Jerusalem, *on which the Temple was built.*

Siloe, *a fountain rising out at the foot of Mount* Sion, *in the West part of the Valley of* Jehoshaphat, *a very clear, sweet, and large Spring, it runs into the Brook* Cedron.

Schiloth, *or* Silo, *the highest mountain of all that are about* Jerusalem, *or higher than any other mountain in the holy Land, likewise the name of the City that stands upon the Hill, where the Ark continu'd a long time with the tabernacle of the Covenant, till 'twas taken by the* Philistines; *for which cause the People of* Israel *used to meet at this Place and offer Sacrifices, until the time of* Samuel *the Prophet. Afterward for the sins of the* Israelites, *the*

the City was destroyed, and the Altar demolished.

T

Tiarva, *a City in* Galilee *which* Vespasian *took, razed and put all the men to the sword, and sold their wives and children.*

Tiberius, *a City so named in honour of* Tiberius Cæsar *by* Herod *the Tetrarch, standing near the Lake of* Gennezaret, *called also the Sea of* Tiberius; *'tis the utmost bound of the lower* Galilee *Eastward.*

Tyre, *a City renowned in holy Scripture built upon a Rock, and upon all sides incompassed by the Seas; wherefore the Prophet calls her the City in the heart of the Sea; a City of incredible riches by the abundance of her merchandise; by the special appointment of God and foretellings of his Prophets* Isaiah & Ezekiel, *made a prey to* Nebuchadnezzar *King of* Babylon, *and afterward to* Alexander *Son of* Philip *K. of* Macedon, *both of them in the siege of the City, filled up that part of the Sea which ran betwixt the main Land and the City with stones, earth & timber, & made it continent to the land first* Nebuchadnezzar, *but in short time after that City was rebuilt, & the bar of the Sea quite demolished, & so the City restored to its former strength; but* Alexander *stopt up the sea again, sackt the City, & crucified many of the chief men of the City, & to this day that little which remains of it is annex'd firmly to the continent. It stood in the teritory of the tribe of* Ashur, *but had Kings of her own, having never been in the hands of the* Israelites.

A short view *of the whole Matter. By* Th. F.

A true Character *of the* Jews *as they are at this day; with the hopes and desires of all good men for their Conversion.*

A Prayer *unto God for their Conversion.*

FINIS.